

THE BETTER WAY

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Spiritual Discourses.

THE NEEDS OF THE HOUR.

Lecture Delivered at Cassadaga by W. C. Warner, and Specially Reported for The Better Way by Wm. Richmond, Esq.

Mr. Chairman, Ladies and gentlemen: I am going to make a departure to-day from my usual method of speaking from this platform. I have seemed very conservative in dealing with the questions that affect us as a people, but the day of conservative thought is passing away, and the hour of a more radical action is at hand. The truth is always radical, and tears down the old, the false, as well as creates the new. It sweeps down the centuries destroying as the cyclone everything that cannot stand the test of its searching power. It plows down into the soil of old superstitions, and tears out the roots of error that have grown strong in the beds of ignorance. It demolishes the castles of pride and mammon and lends to the earth the altars that rob men of their daily earnings under the pretense of saving their souls. It is no respecter of persons, and strips the king of his ermine and the beggar of his rags. It clothes the pharisee with the garments of filth, and the seemingly poverty-stricken soul with purple and fine linen. But truth builds as well as destroys, everything holds a modicum of truth, and so out of the walls it has torn down, out of the stores it has razed to the earth, it builds fair temples of liberty, justice and right toward all men. The truth appeals to each individual in its own way, exactly as the subject can bear, and in the degree which they receive it, tears down selfishness, humbles pride, destroys cant and lets in the light of reason, the sun of a purer faith, and the love of a larger liberty. Now the truth as I see it, as it appeals to my reason and plumes the wings of my faith, I propose to give you upon some of the needs of the hour, upon some of the questions that must be met before the human race can know the meaning of the word freedom. And in doing this I do not care what your religious faith may be. I do not care whether you are Christian or Spiritualist, gentile or Jew, so that you can throw aside your preconceived ideas, and listen unbiased to my opinions. Neither do I care what your political belief may be. I do not care whether you are Republican, Democrat or Prohibitionist. If you love your party more than you do the truth, hang right on to it, you will simply find that in a few years you are left alone, for humanity is marching right onward, it is climbing the centuries, hewing a pathway through falsehood and error and human selfishness, and making a highway possible for the weak ones to travel in the years to come.

I stand here to-day after a year's experience with a mixed humanity since our last camp, and I feel with a greater pressure the billows of wrong and oppression sweeping over me, the wrongs that class power inflict on the weak ones, and the oppression of the toilers of land whose daily earnings largely go

to swell the coffers of those who labor not. From the history of the past; from the stage of the present, there have been gathering around me with a force never felt before, and they surge through my soul and demand utterance through my voice, and while the conditions exist these lips shall not be dumb.

We hear political orators and men occupying high places in governmental and church ranks talk about the greatness, glory and security of our republic; about the independence of the people, and the blessings, material and otherwise, that are constantly being showered upon them by a wise government. How we are a Christian nation with innumerable spires pointing toward heaven, and the sight of the crowd of well dressed people going demurely to church on a fine Sabbath morning is a spectacle pleasing to God, and worthy the attention of sister countries. Again they expound the double blessings that our laws, church and statutory, twins of peace and commerce, are constantly showering upon the world, and when one of the law givers of either branch dies they go into mourning for forty-eight hours and extol the virtues of the deceased, and then they try and collect some of your hard earned dollars to erect a monument over him. They tell us that Christian civilization is doing away with poverty, disease and crime and all that mankind needs to do is to vote for them if they are in politics or pay them if they are in the pulpit and the joy of your soul will be increased tenfold. The utter falsity of their claims I propose to treat fearlessly and as it appeals to my reason.

First: we are accustomed to see each year statistics spread before the people, showing the increase in the wealth of the nation, how great a per cent. we have added to our material growth, the increase in agricultural prosperity, and as a nation we are on the top wave of material and financial success. The audacity of the men who prepare these is only equaled by the gullibility of the people who believe them. Figures are mighty treacherous things to build upon and it is only by the treachery of these that the theorist is able to advance this seeming argument. Let me illustrate. If we wish to ascertain the wealth of a nation we would do it exactly as we would that of a hundred individuals. Supposing that each possessed a thousand dollars, then the aggregate would be one hundred thousand. But in the next one hundred supposing that one man possessed a hundred thousand dollars, and the other ninety-nine not a cent, you see the sum total would be just as great as in the first community. Now again supposing that in the next decade each man in the first community doubled his wealth, then at the time the next computation was made the aggregate would be two hundred thousand; but in the second community supposing that the one man doubled his wealth and the other ninety-nine remained in exactly the same condition, you see the sum would be just as great as in the first community and as though all had increased the extra one hundred thousand.

Yet calling these hundred men a nation, could we reasonably and consistently say that the wealth of that country had doubled although the sum at the foot of the column shows it. This is exactly the manner in which statistics belie the actual condition of the people. If the sum at the foot of the column increases, we call it increased national wealth, and ask not whether it is individual increase or general increase, and the believer in the infallibility of statistics never questions, but takes the totals as his only guide.

Figuring in this manner it appears that there has been a steady increase in the wealth of this country, but in the last twenty-five years it has been simply individual and not general. Ten per cent. of the people of the United States own eighty per cent. of the wealth; now tell me when this ten per cent. gains ninety per cent. of the wealth, and this is further increased five per cent., if you will still call that national prosperity, although the sum at the foot of the column, as I said before, shows an increase in the wealth of the country. If the wealth of the masses is being slowly absorbed by the classes, and this accumulation acting as a mighty lever almost

doubles in one decade after another, then are not the grand totals that statisticians put forth to show the increase of national wealth but a cloak to cover the actual poverty and degradation of the people.

If I understand one thing about the condition of the inhabitants of this country, I know that the common classes are growing poorer day by day. If I can appreciate what universal prosperity means under our present system of government, it is in the increase of the wealth of all the people; a universal distribution of profit; a country, not of lords of mammon, but with as equitable a division of material things as the difference in the aptitudes of men will allow when only used in their legitimate way. A country with none very rich and none very poor, with indebtedness an unknown thing is what constitutes national prosperity. A nation is but the aggregation of individuals, and stands like a mirror to reflect the condition of its component parts, and when it shows poverty and crime; when it shows little children begging for a crust of bread; when it reflects the picture of wan faces over busy bodies whose tired hands are not repaid sufficiently for the actual wants of life; when it shows starving workmen surging through our streets a mad mob; when it shows the farmer standing in his fruitful fields that shall not repay his gleanings of the harvest; when it reflects the individual, town, county, state and national indebtedness, then do we see upon what a treacherous foundation we are building so-called national wealth and prosperity.

The greatest evils then which we are forced to confront, is the absorption of the wealth of the country by the few. In 1850 the capitalists of the United States owned 35 per cent. of the wealth. In 1870 they owned 63 per cent., and to-day, as stated before, 10 per cent. of the people own 80 per cent. of the wealth.

What does this mean for the tillers of the soil, for the man who delves within the bowels of the earth, or who works over the flaming forge while the sparks fly from under his hammer like stars that vanish like his hopes in the blackness around; what does this mean for the man who stands before the fiery furnace while the hot breath scorches the days and years from his life, leaving him as helpless as the dead ore at his feet; what does it mean for the mighty army of industry that covers the hills, dots the valleys and populates the towns and cities?

It means that 90 per cent. are robbed of their natural birthright; it means degradation, serfdom. It means the fastening of the chains about the limbs of toil more firmly than those which held the black man of the South. Slowly, surely the little streams have been gathering from every avenue in life for the last twenty-five years, flowing toward certain great centers, emptying their freight into mighty reservoirs from which there are no returning tides, but the drainage has left the farm and the shop and the forge parched and dry, while men merely sounding the reservoir proclaim the chains of depth and announce it as an evidence of growth in national wealth and prosperity.

These glaring contrasts, which this system of drainage has produced, are spread before us like pictures on every side. Go to our national capitol and see a banquet given by some worldly potentate, to feast his brother lords upon, men representing a starving, suffering constituency, behold a room banked with ferns and potted plants, while cut-flowers shed their fragrance over costly silver, delicate viands and ruby wines, see fair ladies and courtly men arrayed in costly apparel and decked with sparkling jewels, and then make a reasonable calculation on the money squandered that one night; then turn from the dazzling sight and speed over the few miles of intervening space to where the Pennsylvania Steel Company's works are located, near Baltimore, and behold wrapped in the silence of night a community held in worse bondage than slaves, toiling, suffering, robbed by "pluck-me-stores" of every dollar of their earnings and kept in debt year after year to the company so that escape is impossible. Worn and weary bodies are wrapped in the silence of fitful slumber, and into whose waking hours no light of joy ever comes.

The awful condition of these people was heralded over the land through the public press last winter, but the ears of the government were deaf to the cry. Look at the banquet given in Pittsburg by the lord of Pennsylvania to his equal lords of mammon who were gathered at the board, when the host boasted that each delicacy came from a different clime, and that the cost of that feast exceeded by far any ever given on the American continent; then speed northward to Punxsutawney, where the miners were starving; where children were crying for bread; where babes were lifting their purple hands to the weak mother's face vainly imploring that sustenance which she could not give.

Are there not contrasts enough everywhere? Is not the carriage of Dives every day throwing its dust over the tattered garments of Lazarus? Does not the palace of plenty everywhere shadow the home of want? Yes! but written in the very air are the old time words that appeared at Belshazzar's feast. Let me tell you who are so boastful of our national prosperity that history but repeats itself. When Persia was the glory of the Orient, when her learning surpassed the wisdom of the western world to-day, when her fleets were upon the waters and her streams were freighted with the products of her land, the wealth of the nation began to be absorbed by the few, and when one per cent. of her people gained possession of the lands, she went down and has never arisen again, her glory became her shroud.

When Egypt in wealth, learning, in trade and commerce was the Star of the East, and her splendor was dreamed to be fadeless, her worship became centered in mammon and the god of gold was her king, and when 3 per cent. of her population had absorbed 97 per cent. of her wealth Egypt, great in power, mighty in learning surrendered her scepter, yielded her place among the nations of the earth, and the darkness yet broods over the land. And for America, blessed as no other country with natural advantages, boasting of freedom and independence, if the drainage of the many keeps on for the benefit of the few, if we cling to our present system of government that but perpetuates and fosters inequalities everywhere, then in a time not many centuries away must she join that long buried host where past greatness and glory are but dreams.

To see the first effects of this evil, look for one moment at the condition of the finances on the opposite side of the ledger that men, so boastful of national prosperity, never present.

Look at the national, state, county, town, city and private indebtedness, and you will be through talking about our increased wealth and look with alarm about yourselves. It is estimated by the most careful observers that the indebtedness of all kinds in Europe and America exceeds, by far, the valuation of all their lands. Can this sum ever be paid? Never! and much more the interest can never be met. It has come to this pass that this interest is many times paid by increasing the debt, and you know that in the end it can mean nothing but universal bankruptcy.

And who is this held by, this vast load of obligations that is bearing down the people of this country like the crushing weight of a thousand worlds? By the few,—the class power—by men who contend that they are created more divine than the rest of the world, ordained by God to rule the land, and unto them all others must pay tribute. If you do not believe this condition exists, turn over the records of all the counties of these United States and see the mortgages written there! Look at the signs of desolation and woe fast creeping over the farmers of this country! See the tens of thousands of people without employment, forced to steal for something to eat and drowning their sorrows in that which lowers the man to the condition of the beast, and tell me if there are not questions affecting us as a people that require all the wisdom, unselfishness and love of humanity to solve, and are of far more importance than the revision of the Presbyterian creed, the laws of Moses, the fall of man, or long dissertations upon subjects that have not the slightest bearing on the needs of the world. Living, breathing, suffering humanity needs the attention of the world more

than obsolete creeds, doctrines and dogmas.

The wailing cry of distress is coming up from all over the land, farms are being sold for their indebtedness, and the mortgages against them are in excess of the public debt at the close of the war, and for this reason they are fast passing into the hands of foreign syndicates or American lords, who are striving, and will shortly succeed, unless wise measures are taken to prevent, in establishing a landed aristocracy, such as exists in Ireland, reducing the toilers to the condition of the tenants of that island.

From the East and West the wail of despair is heard in the rural districts. The value of farm property has depreciated fifty per cent. the last ten years. In many sections the farms are being depopulated. Farms in West Chester county, this state, are left tenantless, because the occupants could not make a living. In the New England States thousands of acres are without owners, the titles having reverted to the States, yet hundreds of these farms have fair, and even good, buildings and orchards. You know that a movement is on foot to bring over a colony of Swedes to reclaim the waste territory. There is not one farmer in a thousand who can pay the interest on his debts; and give a man any grain farm in the West, free from all encumbrances, with necessary stock and tools, and he cannot live on it and keep his head above water.

The dairy farms of the East are in nearly as bad a condition, and with this staring the agriculturist in the face, with this blackness of financial wreck hanging like a pall over him, what hope or outlook is there for the tiller of the soil? There was a time when these farms paid, when men cleared them of mortgages, educated their children, and laid by something for a rainy day; but at this time these provisions are impossible. With railroads banding the earth in every direction, with improved machinery and better stock, what is the cause of this destitution that is sweeping over the land? Men who wish to keep the real cause from the people always say that it is overproduction. Let us look a moment at figures and see! The entire cereal crop of the United States in 1873 was 1,500,000,000 bushels, and in 1889, (which was an exceptionally bountiful year) 2,700,000,000 bushels. The number of milch cows in 1873 was 10,500,000, and in 1889 15,500,000. This increase in production was not so great as the increase in population, so that overproduction cannot account for the stagnation.

But let us look a moment at the consumers of this amount, and see if they are troubled with an oversupply, and in doing so note the many obstacles that hedge the high way of commerce.

The earth and air are for the sustenance and support of man. The soil is teeming with nature's fruition; abundance is in the world for all God's creatures. Yet some channels are clogged, others are parched and dry. With food enough for all, yet thousands of earth's children are yearly starving.

Not only is the wealth of the country absorbed by the few, causing abundance and want to stand out prominently, side by side, but the whole law of distribution is rotten to the core, and regulated not to advance the interests of the many, but to enrich the few.

When corn is selling at eight cents a bushel in Kansas, as was the case last spring, and the cry comes up that cattle are starving in West Virginia, "there is something rotten in Denmark."

What is this rottenness? But a few miles intervene, and this distance is spanned by many railroads, and yet the commodity that is so plentiful in one state that it is burned for fuel cannot be procured in the other at a price that the farmer can afford to pay. But come down nearer home than this. Two years ago the orchards of these western counties were laden with fruit; my ground blossomed with the luscious production. I could not sell it, and, after barrelling it, was never offered a cent for it. This happens every year, not in such extremes always, but thousands of bushels go to waste because there, seemingly, is no market for it. We call this overproduction; as well say that air is too abundant. Do you suppose there was ever a year in the world that every man, woman and child had what apples they wanted to

eat? Why, when I could not sell an apple, or the years when they lay rotten on the ground, go through any of the business streets of Buffalo, or any other city, and you could see little children with wan faces and pinched hands, looking greedily at the tempting fruit spread out on some old woman's market table, and on asking the price, be told they are from one to five cents each. See two little creature look at each other wistfully, but with no money to buy, while the tears will start and run down the dirty faces, leaving a trail of sorrow behind. Contrast this sight with the orchard only a few miles away, and then talk about overproduction in fruit causing the price to be so low to the farmer. What is true of apples is true of every other product. Give every man, woman and child all the flour they need from now until another harvest, and then see if you will have a large surplus in wheat or other grain.

Nature has done her part. She has given all kinds of climates, seasons and conditions, and yet when the fields are golden with grain, when the depths of the earth are filled with gas and oil and coal, so that no man need go cold, yet thousands yearly die for the lack of these things. Corbin will shut down his mines to enhance the price of coal, and old women and shivering children will go through the streets picking out a few crystals from the ashbarrels waiting for the gatherer. Why is there want in plenty? Why is there starvation when granaries are bursting and barns filled? Why are there cold and aching forms when the earth is stored with fuel and miners starving for lack of something to do? Overproduction is a myth that capitalists use to beguile the eyes of men so they shall not see the question afloat.

If there is no overproduction, but one man has an abundance that cannot reach the starving consumer on account of the obstructions to commercial exchange, what is the cause of the medium being so complicated? It is simply this, that a vast array of people assume the right of being distributor and gaining their livelihood and far in excess from the toil of others. These millions of people that have assumed this function, properly known as trade or commerce, absorb from the original producer, so that nothing is left, or enhance the cost to the consumer that he cannot buy, and this vast corporate power has fattened upon the bounty or underpaid labor of others. There are producers of all kinds of food and commodities in the world, and a fair exchange by all the laws of the moral universe is the demand of their natures. And, further, there is a known axiom that is as unrelenting as the laws of the nature around us, that he who consumes anything or appropriates it to his use, must produce its equivalent, either in the same commodity or something equally needed. Only in this manner can the equilibrium of production and consumption be maintained. Again, each person must not only produce what they consume, or its equivalent, but enough more to support those who of necessity must act as a medium of exchange, but when this latter class aggregates thousands more than is necessary, and requires for the service of its members a vast store that is not justly theirs, then is the equilibrium of production and consumption thrown entirely out of joint, to the end that natural exchange is destroyed and abundance, or so-called overproduction is on the one hand and starvation on the other.

Another cause of this condition is that thousands more live on unpaid labor; by exacting use or interest for that which properly belongs to the realm of commerce as a facility of exchange in our trades, viz: money. The only use that this product was intended for was simply a note, a certificate stating that you had parted with a certain amount of the things which you had produced, and that certificate entitled you to an equivalent amount of the products of others; but this servant long since became the master, dominates the world, controls prices, and makes man a slave.

Look at this question a moment from the moral plane, and not from the standpoint of your selfishness, or what you call individual interests. A man has, we say, a million dollars; that is a million certificates stating that he has parted

Continued on Page 8.

HYPNOTISM.

The *Eclectic* reproduces from the Fortnightly Review a series of articles on the latest discoveries in hypnotism, by Dr. J. Luys, member of the Academy of Medicine and physician to La Charite Hospital. Among them is the following on

"SUGGESTIONS."

Suggestions form one of the most striking features in hypnotism and deserve a careful consideration. They are a late discovery and have only recently been employed, thanks to the patient investigation of French doctors, who have given to these interesting problems an importance formerly unknown. From the point of view of hypnotic phenomena, suggestion is the setting in motion of the patient's brain by the hypnotizer, who directs it to any point he pleases. The patient under the influence of suggestion is thus experimentally affected by another's will which is substituted for his own, and which makes him think, feel, and act just as if he was himself the motive power, but with no consciousness of what is going on, without any recollection of it on waking, and therefore without the smallest responsibility for what he has done.

Hypnotic suggestion, however strange to one who studies it for the first time, is nevertheless no new phenomenon in the series of psychological operations. It constitutes, in reality, a normal phenomenon to which hypnotization gives an expansion and an impulse which are quite out of the common. In hypnotism indeed, as in many other matters, the old saying is ever true, "There is nothing new under the sun," and a few instances will sufficiently show how all of us, in the course of a single day, undergo ourselves and exercise on others a series of unconscious suggestions. The lecturer who talks to us, the author whose works we read, the friend who listens to and advises us, each and all exercise genuine "suggestions" upon us. Does not the journalist who boasts that he directs public opinion act in the same way? His part is to supply every morning to his customers a series of his own ideas, ready made, which become the necessary food of those who live on his strength.

All the parti-colored advertisements on the walls, telling us of the marvelous discoveries of this or that inventor, panaceas for all diseases, marvelous programmes of candidates offered to astounded electors—are not all these so many "suggestions" which first strike the eye and finish by fatally impressing themselves on the mind? Everywhere, at every moment, we find the signs and of suggestions given and received; in the world of science, of literature, or of art, we find the dominant individual, the "Master," as the phrase is, who possesses ideas and suggests them all around him to those who have none. Heads of schools, leaders of sections, leaders of parties, kings of fashion—the great man is a genuine social hypnotist: he becomes the leader of a group and gives the word of command to his followers; the chief man in meetings which he entrances by his eloquence; and all those unconsciously entranced persons, more or less struck with "credulite," applaud him, live on his words, and are content to be thus guided. Natural curiosity is the second element in suggestion, so truly, indeed, that, from the social point of view, the hypnotizer and the hypnotized attract and serve as complements to each other, like the mower and the field of grass, like the sportsman and his game—thus it is that men of energetic will influence their fellow men and give to them a special direction and impart to them the ideas which they have engendered. In the midst of this combination and of subordination of human minds the one to the other, one is surprised to think how precarious is the condition of human freedom, influenced as it constantly is by the force, more or less recent and more or less apparent, of what other people say. The power of suggestions is strongest in the period of somnambulism. They penetrate to the understanding through the organs of hearing. They are loud and expressed by sound, differing from the silent suggestions of which we have treated of in the stage of catalepsy.

Suggestions are simple or complex—they are fresh, temporary, or of definite operation. Simple suggestions given to a patient appear with the same characteristics which belong to illusions and hallucinations. You tell a patient that he is in a garden, and he takes what you say as the fact: he believes that he is in a garden and tries to pick imaginary flowers; or tell him he is near a water-course, and you thus arouse in him an association of ideas: he wants to fish, to bathe, to row in a boat. In this there are genuine illusions of the patient's sight. You can in this stage change one color to another; if you show him a yellow paper and tell him it is blue, he will agree with you; or if you show him a column of figures to add up, and tell him not to see this or that figure, he will reckon up the total omitting the numbers which he is told not to see. You may even tell him not to recognize a given person when he awakes, and this suggestion, termed negative, will operate when he awakes and will last for a variable period of time. The individual thus transformed can live side by side with one of his neighbors and not see

him at all, if such a suggestion has been made to him. In this manner various suggestions may be presented to him: for instance he may be told, "When you awake you will be completely paralyzed on one side of your body and will not feel stabs or burns on that side." The faculties of feeling, of hearing, of taste can be acted on in the same way. You can tell a patient that ten minutes after he awakes he will hear a peal of bells, or a familiar melody; and he will begin to sing it; you may place a bottle of ammonia under his nose and tell him it is eau de cologne, and he will agree that it is; you may make him swallow a pellet of paper, telling him that it is mint, and he agrees and perhaps adds that it is rather strong mint. On his motive power similar suggestions will have similar influences, e. g., if you tell him that when he wakes he will be paralyzed in an arm or a leg, that he cannot move his tongue or speak, and the like—this will produce a temporary inability to talk. Difficulties of digestion, difficulties of childbirth, and similar medical matters have been relieved and regulated in our hospitals by this practice of suggestion; while peculiar marks on or discolorations of the skin have been made to disappear.

One of the special peculiarities of suggestions is the exactness with which they operate at a specified moment, once they are impressed upon the patient's brain, an influence which has been placed in reserve in the patient's mind will remain silent for several days in succession, even for several weeks, and appear at a given moment prescribed by the hypnotizer. The patient unconsciously carries in himself the germ of activity belonging to some one else, ready to burst out at a specified moment.

As an accompaniment to the above we reproduce the following from *The Two Worlds* on the same subject:

A correspondent writing from Paris says: "The greatest medical sensation of the hour, after M. Pasteur's treatment of rabies, is the series of experiments that have been going on for some past at the hospital of La Salpetriere to show the effects of hypnosis and the phenomena of 'suggestion.' The practitioner takes a nervous, impressionable, or choleric person, whom he hypnotizes, or sends to sleep artificially. While the patient is in that state the operator 'suggests' a number of actions which the patient is to perform when the hypnotic state is shaken off, and which the patient never fails to perform, while supposing that he or she does so of his or her own free will. Theatre-goers who have seen 'The Bells,' will remember the scene in which Mathias, hypnotized by an operator, acts the murder of the Jew over again. That is a case of 'suggestion' after the fact. But the experiments of the Paris doctors make that scene, powerful and impressive as it is, appear a mere trifle. Now a number of doctor, authors and moralists have determined to move the Chamber of Deputies to pass a law which shall make hypnotism a moralizing agent for the reclaiming of criminals, or minor delinquents. They would have appointed in every town where there is a police court, a duly and legally qualified doctor, with power to call before him all convicted persons. He would hypnotize them and 'suggest' to them never to offend in the same way again. He might also call before him non-offenders, but who, being nervous, irritable, or impressionable, are likely to offend, hypnotize them and then 'suggest' to them calmness, moderation, and fortitude. Dr. Bernheim in his fine work 'On Suggestion and Applications to Therapeutics,' thinks suggestion might be made the basis of an intellectual and moral orthodoxy for the use of families and schools as well as prisons. Let us take the cases of Sarah Bernhardt and Louise Michel, for instance. These affirm that it would be mere child's play for them to send Sarah to apologize to Mme. Noirmont, or to make Louise shout, 'Vive la Moderation!' in an Anarchist meeting. These suggestions of actions to be performed on waking would not prevent these ladies from falling into their old grooves again at a later date. Hence the promoters of this grand reform have a far higher aim. They would modify passions, instincts and the psychic faculties by prolonged suggestion, ably conducted either in the waking or hypnotic state. How many annoying adventures would not Sarah Bernhardt have been spared if, at the remote period when M. Sarcey began to comment delicately and affectionately on her irritability, she had submitted herself to hypnotic therapeutics! What emotions Louise Michel would have spared peaceful and honest bourgeois with a few sittings of the same sort. It is not yet too late, if these remarkable women will but consent to the treatment. Hypnotism and suggestion will prove invaluable in the case of naughty children, no family should be without them; they will secure an immense economy in birch rods. The system might also be applied to shrews, wife-beaters, corner-men and other disturbers of domestic and public peace—organ-grinders, pianists, brass bands and the like. 'Suggestion' is, in short, the only antidote for the temptations of the Evil One."

Development depends more upon the mastery of one's self than the mastery of books.—The Enterprise.

Written for The Better Way.

INSTITUTIONAL CHRISTIANITY, Or Modern Spiritualism Which Accords with the Teachings of the Christ?

BY HILAS TYRRELL, No. 1.

The philosophy of Modern Spiritualism and Institutional Christianity contrasted.

"He that hath ears to hear, let him hear."—Jesus.

Now, what can be plainer than this simple account of the basis upon which all of the Bible phenomena of ancient Spiritualism must be predicated? With whom did God hold this soliloquy when he was about to make man, if there is but one male element in the Godhead? And why did God declare that he created them male and female before the woman was formed? True, he subsequently drew the female element out of the form of the man, and gave it a special form (under the figure of the rib) for the purpose, no doubt, of perpetuating the race; but restored it to man again with the woman, with the declaration, "They shall be one flesh." Hence woman is the embodiment of the purer and better half of man. And they twain are one, created in the image of God!

I freely grant that it is very untheological to say that matter is the external body of God, and that its indwelling life is the spirit of God. I also concede that it is contrary to theology to say that God did not make something out of nothing; but I submit that it is not contrary to the Bible, nor to the good, common sense with which he has endowed his earthly children.

And the clergymen who raise these objections are guilty of professing to believe that which they do not preach; for they profess to believe that God is infinite. But do they preach it? Let us see. If God is infinite, must he not fill immensity? And if God fills immensity, must he not exist in matter, if he exists at all, the same as the reader exists in his or her material body? And if God fills immensity and dwells in matter, did he or can he create anything outside of his own presence? To say that he did, or that he can thus create, is to limit his existence and destroy his omnipotence. But if we say that God evolves forms of matter out of his own boundlessness, and that they are instinct with life because of the divine presence, we truly say that God exists everywhere and in everything, from the minutest atom to the countless worlds that evolve in their orbits in space!

Thus we discover that the foundation principle of Modern Spiritualism is but the foundation principle of Bible Spiritualism systematized and more clearly stated, and that it rests upon the sure and solid bed-rock of the infinite God, from whom all things are evolved, and to whom they are all united, and by whose infinite will they are upheld and controlled, so as to produce their specific results. Paul certainly took this view of the subject, for he says:

"For of him, (God) and through him, and to him are all things, to whom be glory forever. Amen."

Now, if Paul is mistaken, then of course the foundation of both Modern and Bible Spiritualism must fall together! But if Paul's statement be true, there is but one logical conclusion to which we can come, which is this:

That there never was, nor ever can be but one kind of Spiritualism in the world. It may differ in degree, and its manifestations may be varied at different periods of time, and different portions of the world at the same time, but in essence it is and always will be the same—the manifestations of God's life that fills immensity!

Having ascertained that there is but one basis for true Spiritualism, let us now proceed to show what it teaches. Of course I am not presumptuous enough to undertake to tell all that it may teach others, because it teaches some more, others less, according to their unfolded capacity to drink of its divine spirit. The one that drinks deepest will penetrate farthest into the very core of things, and, as a consequence, will be able to see and comprehend most concerning the invisible spiritual principles or causes that work out all material forms.

Hence, I shall only attempt to tell what Spiritualism teaches me. It teaches that spirit and matter are co-eternal, because spirit is the primal substance, and matter the necessary result of its action. This being so, we arrive at the fact that God is not a huge person existing outside of, but is an ever-present energy in, his works; and hence, that the divine laws are not like the statutory laws of men, dependent upon external force to execute them, but are the outflowing currents of the divine life, in filling and permeating all matter, and giving a specific tendency to each particular form so as to produce a general result in consonance with the design of the Almighty Architect.

It teaches that God, in giving individuality to man, willed that he should begin that individuality in matter, and go up the scale of development and growth, just in proportion as he should be able to spiritualize the elements of his animal body, and make it subservient to the imperial will of the divine soul. That there is a deific germ implanted in every human being, which, by the progressive law of spiritual un-

folding, is to be evolved into a spiritual selfhood or Christ-spirit; and that this spiritual selfhood will be influenced more or less in its evolution by its earthly surroundings, because being organically dual man is subject to the laws of both spirit and matter.

This being the case, it follows logically that the man who is governed wholly in his thoughts and actions by the law of his physical nature, can know nothing about what is called sin, as it is known by those in whom the spiritual law is active; for sin is not the breaking of God's law, but the knowing and willful substitution of the lower for the higher law of our being. Therefore, the man whose spiritual senses are closed and whose spiritual faculties are inoperative, can in no sense be called a sinner, because he is acting true to the only operative law of his being. If this be not true, why did the Christ call upon his auditors that "had ears to hear, to hear" the sublime truths to which he was giving utterance? They all had natural ears without doubt, and could hear the words which he uttered; but very well knew that with their spiritual ears closed they would not be able to understand their divine import. This shows that Paul knew whereof he affirmed, when he said:

"For the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Thus we find that it is the divine ego of man that is to present to his outer consciousness the higher law—reveal to him the true nature of sin and its consequences, and inspire him with the high and lofty endeavor to overcome his evil habits and come into an attuned atonement with all that is good and beautiful and true.

Thus Spiritualism teaches that man is the masterpiece of God's workmanship and the only medium through whom he can make a conscious, intelligent expression of the divine will to his earthly children. Therefore, when we read in the Bible, that God said, "Let us make man in our image," we are not to infer that he had any reference to Adam—to the red earth out of which the body of man is composed, but to Jesus of Nazareth, in whom the Christ-spirit was to be fully unfolded, and through whom a fuller, richer and sweeter expression of the divine love could be made known to mankind. But Spiritualism does not teach that the infinite God ever condemned to suffer a painful and ignominious death on the cross upon Mount Calvary to atone for the sins for the whole human race; nor does the Bible teach any such monstrous and heathenish doctrine. But both Spiritualism and the Bible do teach that Jesus was truly human; that he was compelled to walk over the same thorns, drink the same bitter cups and endure the same terrible agonies as other men, before he could become sufficiently spiritualized to reflect the divine image. Indeed it was the deep human love and the sweet, tender sympathy of Jesus for the poor, the sick and down-trodden sons and daughters of men that unites his magnetic life to the hearts of all truly spiritual men and women as with hooks of steel that can never be separated. As regards the mission of Jesus to save others from the consequences of their folly and wrongdoing, I will quote Theodore Parker: "It (Spiritualism) sees in Jesus a man living man like, highly gifted and having with blameless and beautiful fidelity to God—stepping thousands of years before the race of men, the profoundest religious genius that God has raised up, whose words and works help us to form and develop the native idea of a complete religious man. But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man cannot live for another, more than he can eat or sleep for him."

(To be continued.)

HOW THEY TESTIFY.

I can never be persuaded that the soul lives no longer than it dwells in the mortal body, and that it dies on separation. For I see that the soul communicates vigor and motion to mortal bodies during its continuance in them.—Cyrus, King of Persia.

That souls do not cease to exist, we are led to believe by the conduct of all nations.—Cicero.

The soul is formed of finer elements, and its upward form is not to be expressed by the hand of an artist with unconscious matter; our manners and our morals may in some degree trace the resemblance.—Tacitus.

Death, so-called, can but the form deface. The mortal soul flies out in open space, to seek her fortune in some other place.—Ovid.

The place that God has in the world, the mind has in man. He works upon matter and the mind upon the body. There is nothing improper in endeavoring to ascend from whence we came.—Seneca.

My body is not mine; its parts are nothing to me; death is nothing to me, let it come when it will.—Arrian.

When everybody becomes a Spiritualist the phenomena will naturally die out. But not before—nor can it be routed out.

NOTES FROM G. H. BROOKS.

To the Editor of The Better Way.

How time flies. We do not realize it in looking forward, but in our backward glance we do. Here in California, with the perpetual sunshine, the glorious climate and the everlasting mountains, we feel how rapid time passes away, for one wants to hang on to the beautiful days as long as possible. I remained with the friends in San Bernardino nearly four months, much longer than I expected. When I left they were loth to give me up, but I felt I must go. So after promising to return soon I left and went for one Sunday to Ventura, where we have no society, but a few earnest souls who are hungry for some spiritual food. I found Ventura quite a pretty place, situated on the grand old Pacific ocean, which is sufficient to make it attractive. There is a large Spanish element there and a large Spanish mission over two hundred years old, built of dolby and whose exterior makes one shudder, as it makes one think of an old prison, which it was in reality—a prison to the mind. I did not visit it as I in some way felt a terrible repulsion to the building, and as I had satisfied my curiosity in that line on my way down the state by visiting the one at Santa Barbara and found one over seventy years old, with nothing more to attract one than the mere name of being an old mission, and so while our boat laid at the pier we made for the mission where we saw some old daubs representing some of the saints and listened to a long discourse on its merits. I, however, felt no interest in the matter and left the leader still lecturing to the passengers while I went out to see the beauties of nature. Ventura is a place of some three thousand, and about the only thing that impresses one with the prosperity of the place is its sixteen large saloons and an innumerable number of churches.

The morning audience was small, but the evening audience was much better. If one could go there and stand the pressure they could, no doubt, build up a good society. All of the friends were very kind and made my stay as pleasant as possible. I then went to Summerland, which has attracted the attention of so many minds of late. In point of location it has no superior in the world, its climate is perfection. The ocean in all its grandeur, and such a beach, the finest all along the coast. Such bathing, oh, ye gods! never in my life did I have such rare sport. One can bathe the year round, and the baths are the finest in the world. Nature has done all she could, and it seems as though that spot was intended for just the purpose it is used for. Natural gas has been struck, but whether in paying quantities or not is yet to be seen. I wish I could say as much for all things in Summerland as I can for its natural attractions. There are some two hundred people there. There is a good library building and a good library; they hold all their meetings in library hall. I lectured there two Sundays and had good audiences.

Lots are cheap here, and land much cheaper than anywhere else. The camp opens on the fourth of October and holds four weeks; they are expecting a good time. I return to San Bernardino tomorrow, the 5th, and remain a Sunday or so. My address will be 722 South Grand ave., Los Angeles, Cal. As I intend to return here ere long, I shall write of the state and of some things of interest in my next. Yours for the cause of truth,

G. H. BROOKS.

PICKINGS.

There lurks truth in all falsehoods, and the Catholic doctrine of supererogation is one of them. There is a surplus of life force, or virtue possessed by many. It seems unfortunate that among us, its use has been so largely on the plane of curing mere bodily diseases. We ought to be curing minds as well.—Reconstructor.

For millions of years our world has whirled in space; for millions of years men have loved and died, and yet among them all not one has ever returned—has ever given us proof that the dead still live.—F. G. Hatch, in Boston Investigator.—Has never given your correspondent proof, he should have said. Millions of people, not so blind as he, have had abundance of proof—have it daily. Blind people are not the ones to tell the world what can or cannot be seen with better organs of vision than their own.—Golden Gate.

• • • The true organization is that in which all the improvements of the higher are communicated to the lower classes, and in which intellect and virtue descend and are diffused. • • • A good government is that, which manifesting a common, wide, universal care, diffuses a general, impartial, disinterested spirit. A society is well organized whose government recognizes the claims and rights of all, has no favorites, respects humanity in all its forms, and aims to direct the pursuits of each to the general good. • • • A society makes progress just as far as a disinterested spirit, influencing its members, is embodied and manifested in its institutions, laws, tribunals and through them flows back with new energy to individuals. This is the end of government, its sublime, moral end. Liberty is the great social good—exemption from unjust restraints—freedom to act, to exert usefulness.—W. L. Channing.

om to act, to exert usefulness.—W. L. Channing.

Hypercritical individuals in every community are continually attacking the mediumship on the ground of alleged frailties of certain claimed instruments of intelligence; further, they do not scruple to criticize the spiritual press because, in the main, demands the first principle of common law, i. e., that a person accused is to be deemed innocent until proven guilty, shall be applied to mediums in all cases when attacked by skeptics and the secular press. The busy-bodies above named need to remember two things in this connection. 1st, That mediumship is a matter of organic fitness rather than of personal attributes; and 2d, That it is not a part of the business of an editor of a spiritualist paper to erect a standard of excellence or social standing or position to which all mediums must conform in order that the manifestations coming through them may be regarded as having a specific value.—Banner of Light.

Written for The Better Way.

MEDIUMSHIP.

BY MRS. L. A. COFFIN.

No. 1.

As a medium and a Spiritualist we understand, measure and define spiritual manifestations from our peculiar standpoint, and give an opinion accordingly, and thus the responsibility or irresponsibility of mediums depends largely upon the view one takes of the subject. If we take a sensitive, one who is easily impressed, and study his phrenological characteristics, we find if he has small conscientiousness and large acquisitiveness, that he will attract a like class of spirits who assist him to use dishonest means to further his ends, and if he has large secretiveness he will be very cunning about it—just as the controlling spirit did before passing out of its mortal body.

We are alone with the idea that changing the mortal for the spiritual habitments transforms a liar into a truthful and honest spirit, shorn of all earthly taints, and inherited and acquired habits of dishonesty. There they have entered a new school and will gradually—if conditions permit—through prayerful efforts rise above their base propensities. As if attracted to some medium of the same stamp, not only is the upward progress of the spirit retarded, but the base elements of the medium's character are largely developed, and the results are injurious, rather than beneficial.

Non-sensitives, perhaps, are not aware that a medium is more attached to his or her familiar spirit than to mother, father or children. This is a strange attachment, and the fact carries its own moral. The chief control will fight for its medium and control him till the last hour of earthly existence. Thus a medium's power is in proper ratio to the kind or quality of his surroundings and phrenological developments.

We have honest and truthful mediums who are in constant fear that they will advertise to do more than can perhaps be well done. All such need encouragement and sympathy, and may be considered reliable. They will be cautious and tell you that spirits, like mortals, are dependent upon conditions.

TID BITS.

Every new truth which has ever been propounded has, for a time, caused much chief, it has produced discomfort, and often unhappiness, sometimes by disturbing social or religious arrangements, and sometimes merely by the disruption of old and cherished associations of thought.—Ex.

Genius and amiability seldom consort in one individuality. Probably the combination constitutes angelhood.

Among the most ingenious inventions lately exhibited is a machine for drilling square, oblong, or hexagonal holes, heretofore found to be impossible.

Woman's rights include man's responsibilities.

When flatterers meet the devil goes to dinner.—G. G.

Some people speak as if hypocrites were confined to religion, but they are everywhere—people pretending to be wealthy when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—Albert Goodrich.

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.—The Enterprise.

A row is already in process regarding the opening of the World's Fair on Sundays for the benefit of the laboring classes. It had better be decided first whether the Fair will be open at all. So far Chicagoans seem to have caught an elephant which they would like to sell for half price.

Observe the difference betwixt saint and sinner. Saint prays for the poor; sinner feeds and tries to free them. Saint prays for deliverance from pestilence; sinner looks to the drains and insists upon corporations demolishing slums. Saint tries to make the vile and ignorant pure by telling them that Christ was pure; sinner tries to give them light, and food, and water, and knowledge that they may pure themselves.—The Secular Thought.

SPIRITUAL FACTS.

To the Editor of The Better Way.

While sojourning at Onset this summer in company with my husband we were invited to a family reunion at Rehoboth. We left Onset the 26th of August for Pawtucket at the invitation of my cousin Hon. Orin Horton exalderman Pawtucket and the descendants of our family met at the old homestead in Rehoboth. There were eight of us in number. G. W. Smith, Deacon of third Presbyterian Church in New Albany, Indiana and wife, M. A. Wuis, President of the second national bank in New Albany and his wife, Maj. W. W. Bliss, an old war veteran of Washington D. C., and grandson, Maj. Bustard and myself. Dr. James S. Bliss, surgeon in the Revolutionary war was my grandfather and the old homestead that we visited was given to him by his father Dr. James Bliss. The old house two and one half stories high with its gables contains 12 rooms, low ceiled and in remarkable state of preservation. The old clock stands in the corner where it has stood over two hundred years. All the old fashioned furniture and articles of use in the early days are well preserved and neatly and cleanly kept. Many of the old fashioned things have been taken to the Memorial Hall for preservation, among them is my aunt's broad wedding dress. Two of those who went there as brides have passed to spirit life and their wedding trousseau and presents are on exhibition in one of the rooms, among them is a set of furniture beautifully upholstered in needle work of the brides own making. The visit was one of the greatest interest to us all as it called up old reminiscences both pleasant and sad.

But I took my pen to write you of what to me is of even more importance and will perhaps help to convince the skeptical of spirit return. While in Onset we attended many seances at Mrs. Ross, cottage. There my brother Professor Leonard Bliss, author of the history of Rehoboth who was shot in a political difficulty in Louisville, Kentucky in 1840, came and materialized, gave his name and placing his hand on my sisters head who parts her hair a little to one side said, you do not part your hair as far on one side as did our mother. Our mother had a very decided cowl and could not part her hair in the middle, turning to me I said, "do you remember the young lady you was engaged to be married to?" and he said, "yes you mean Caroline." That was her name. A spirit of a young woman glided out to my sister and said I Mary Thompson and I passed out in child-birth. Charlie too is here and the one that never saw the light of day is also with me, a little girl. Which was true, it was a girl and Charlie passed out at five months of age. My sister's daughter was named Mr. Thompson after her marriage. Then a voice from the cabinet said, "there is a spirit here that wants to come out but cannot seem to get strength enough, and the medium, seemingly under control, presently came out leading the form of a young woman and going up to my sister, the spirit whispered something in her ear which caused her to hold up her hands and utter an exclamation of surprise. She turned and whispered to me the same saying she was Louis and had come back in the same condition in which she passed out. I then noticed her form was the same. She passed out sitting in her chair momentarily expecting to become a mother. This I considered a most remarkable test and my sister and her husband G. W. Smith deacon of the 3rd Presbyterian Church of New Albany Ind., who were skeptics, became thoroughly convinced on this occasion.

I cheerfully give these facts in the interest of spirit return and am more than pleased that my sister has become convinced and can enjoy the comforts attending the belief in the return of our friends who have not only put on immortality but are with us daily, cognizant of our joys and our sorrows. Yours for Truth.

FLORA B. CABELL.

Written for The Better Way.

SLATE WRITING.

From a great mass of recorded psychic phenomena, the result of two years daily investigation and study, I select for publication and notice, an account of a message had on a slate, Aug. 28. I write out the history of each separate phenomena at the time of its delivery, and will here transcribe from the record, made at the time of its rendering, and glued to the slate on which it was written, on its obverse side. It reads: "To Plato, Socrates, Zenophon, or to any one of the classic civilization of Greece: I request a message from you as the highest testimony to the world of the immortality of the soul." J. H. Pratt.

This question so written and signed, was triply folded—it was unknown to any mortal—deposited in my watch fob pocket, where I carried it for three days, when after three sittings on to-day, between the hours, 1 and 2, p. m. on this slate, after being scrupulously sponged clean, and then inserted under a draped table, thirty inches long by eighteen wide, and there held by the right hand of the medium, and on the opposite side by my left, our disengaged hands on the table in plain view all the time until this message was written. The day was bright, and the room open and well lighted. We distinctly heard the noise of ex-

ecution. Its audation could be distinctly heard in any part of the room. The time of rendering thirty minutes from the time we passed the slate under the table, until three raps announced its completion. Statement of Mrs. Aber: I knew nothing of the purport of the question; but corroborate all other facts as above stated by Mr. Pratt.—Signed, Mrs. Mable Aber.

This message was of five lines written across the surface of a large slate in Greek, and signed, Plato, Socrates, Zenophon, the signature as individualistic, as you see in any three autographers, of alike educated skill in writing. The execution of the message, in the artistic execution of the writing, is of the highest merit, and written in blue.

I knew nothing of the Greek language, but do know the alphabet by comparison. Through the course of two years daily psychic studies, I have received twenty or more messages in Greek, written on the table of the cabinet door, below the aperture, in plain view of all the circle on a table outside of the cabinet by materialized spirits, standing by the side of Mrs. Aber, she holding the tablet, handed to her by me at the time, I know, and the rest of us as intelligent a circle of ladies and gentlemen as can be selected from our hamlet; and then many of these writers dematerializing before us all.

My cabinet of psychic writings delivered as above stated have grown in to large proportions; and each week adds a volume or more. All languages are represented, expressed in their language thought characters. All these evidences of man's inheritance to an estate of eternal happiness, I treasure with all the care, that the Crusades in their descendants, treasure their Coats of Arms. They are open to the inspection and the logical rendering and to all minds, that can build a magnificent and imperishable pyramid, out of such jeweled facts.

Spiritualists who in a whisper each other what they think of my phenomena, before they pass too severe a judgment, they should first take up psychic studies in their own house, employ the best mediums they can, pay them honestly—this extracts all temptation to fraud,—determine to be rigidly honest yourself, compelling a moral courage, that will stand you upright in the face of the world, defending the character of the witnesses, proclaiming their testimony against slander, and snapping your finger in the face of the fashionable sets. Then, when you have worn this armor for two years, never missing a daily lesson, I will hail with joy what you have to say about the phenomena having the stamp of my name. Such a course of studies, with good powers of causation—which I claim to have—will leave no chasm between us. Why, my good friends it took me six months in 1857, in my own house with a daily handling of the phenomena before I would consent to believe that I was worthy of the stamp of eternity. But, I thank my stars that I have stood for the spirits that convinced me that I was worthy of immortality like a Roman veteran in the days of Regulus. I liked every body to know that I am a Spiritualist. How can Spiritualists, who are such on the sly, expect the spirits are going to show them their diamond necklaces, and cabinets of rare curiosities? They wont do it, and that's the rub with some people who see so much imbecility and fraud. It is true an honest man will see a great amount of fraud; but he is as a light summer shower to a six days north easter to the man who knows how it is himself. J. H. PRATT.

Written for The Better Way.

A DIALOGUE BETWEEN A DRUGGIST AND A PREACHER.

(Preacher enters a drug-store and says:) I come to tell you that I, and my church are against your business, and propose to fight you, and crush you out, and I thought it only fair to warn you of what we are going to do before we commence hostilities.

Druggist: This is very kind of you; the man who meets his enemy on the street, draws his gun, and tells him to do the same before he fires, is considered a gentleman (?), but what have you and your church got against the drug stores?

Preacher: "You sell liquor without license."

Druggist: "I have license; If you wish to see I will show you."

Preacher: "I mean state and county license."

Druggist: "I am willing to pay state and county license, but on account of their personal prejudice the officers will not grant license."

Preacher: "I understand you are selling without a written prescription as the law directs, and this is why we oppose you."

Druggist: "Who said so?"

Preacher: "I don't like to tell."

Druggist: "Then your tribunal is to be inquisitorial; are you not to know who our accusers are; is this right?"

Preacher: (a little confused): "Well I will tell you. It was Mr. So-and-so, Mr. So-and-so, and they are men of truth and veracity, and when such men come and tell me that such and such is the case, I can not help but believe them."

Druggist: "I know, and can prove by those men you have just named that neither of them has ever been in my drug store, and they know nothing about me or my business except from hearsay."

Will you condemn a man on hearsay evidence? Is this a Christian spirit to exhibit towards a fellow man?

Preacher: "Well it is common rumor, and what everybody says must be true. Druggist: "Not necessarily. The whole Pagan world believe in Buddhism, but that does not make it the only true religion; people can be sincere in the belief of error as well as in the belief of truth. Your friends just named do not take the trouble to investigate for themselves, but trust to hearsay evidence, and that of the lowest grade. For instance, a man may come into my store intoxicated and calls for liquor. Of course I refuse. He insists, and says, "You sell it that way to everybody else; why not to me?" I tell him he is mistaken. He gets angry and I am compelled to eject him. Others attracted by the noise, gather around; the man goes off swearing vengeance, calling me hard names, and telling me about the "next court." The crowd disperses, remarking that my place is a nuisance and ought to be suppressed. Your friends make a note of it, and at the next court it is handed in to the grand jury. I am indicted; stand a suit and am acquitted for lack of evidence to convict. The lawyers and prosecuting attorney get an abusing, and the poor tax payers of the county foot the bill; and all this, to gratify the spleen of a few persons who imagine things are so without any evidence. They simply mistake suspicion for facts, and care little what the expenses are, so they don't have them to pay. Such people should always be ruled to cost, and they would not be so brash. If they would only attend to their own business and pay their debts, they would have more friends."

Preacher: "Well I know some things myself, that tend to convince me that these reports are true. I have seen men go in and out at your back door, and that looks suspicious."

Druggist: "Not necessarily. I passed M. So and so's dry goods store not an hour ago and saw five men go out at his back door. There is scarcely a store in this town in which the back door is not used more or less as a place of ingress, simply because it is the nearest way to where they want to go. Now I have answered all your questions kindly and want to ask you a few, and hope you will extend to me the same courtesy. What is your occupation?"

Preacher: "I am a minister of the gospel."

Druggist: "What do you do for a living?"

Preacher: "I teach of God, Heaven, Hell and the future life."

Druggist: "Now I will ask you another question; Which is the more reprehensible, to sell liquor as a druggist, or to make a living by getting money under false pretenses?"

Preacher: "I don't understand you; please explain."

Druggist: "I will give you an illustration. Africa is a country that is just now attracting a good deal of attention, and every thinking person is anxious to learn everything he can about the Continent. Now suppose a man were to come to this town, advertise to lecture on Africa, and tell you all about that far off country—its chiefs, its climate, its people and their manner and mode of living etc.—and were to charge for admission, say fifteen cents, and after obtaining a house and getting the money, you were to find that he had never been to Africa, and had never even seen anybody that had been there; absolutely knew nothing about Africa except what he had learned from books and other sources that were accessible to all alike. Now what would you think should be done with such an impostor?"

Preacher: "Well I should say that he ought to be prosecuted. But pray what has all this to do with the case in point?"

Druggist: "I will explain. You say that you teach of God, Heaven, Hell and the life to come, and yet, you will have to admit that you never saw God, for he is an unseeable being. You never saw any one from Heaven or Hell, and was never there yourself, and absolutely know nothing about those places except what you read of them from the Bible, which is accessible to all alike. Now pray tell me the difference between your position and that of the man who proposes to lecture on Africa? Remember people who live in glass houses shouldn't throw stones' or in other words, a man who makes his living off the people by pretending to teach what in the very nature of the case it is utterly impossible for him to know anything about, should not meddle with any one else's shortcomings."

Preacher: (rising and going toward the door looking very angry.) I do not care to discuss this matter further, (very bitterly), "especially with an infidel." (Goes out and slams the door.)

DRUGGIST.

Experience has shown that an electric street car can be comfortably heated by the expenditure of one horse-power of electrical energy. The electrical heaters do not reduce the seating capacity of the car, which is kept clear of coal dust and cinders.

Late investigations have determined that the majority of deep-sea depressions come from other than volcanic origin, and that the coldest water of the ocean stand in the deep troughs instead of running, as was formerly thought to be the case.

MODERN SCIENCE.

Among the new electrical apparatus for vessels has recently appeared the holophote, which is a powerful arc light mounted on a movable projector so as to send a beam of light to port or starboard to indicate to other vessels the way her helm is put. If, for example, the helm is to port, the ray sweeps to starboard and is there occulted. The apparatus is worked through the power of the electric current, being automatically thrown in and out by movements of the helm.

It is proposed to put 500 to 1,000 steel tubular frame eight-wheeled wagons, fitted with automatic brakes, on the Government railways in Natal, and that they shall be paid for by one-half the annual savings made by using them in moving freight, as compared with the cost of moving an equal quantity on ordinary wagons.

The "barking sands" of the Hawaiian group, as described by a recent scientific investigator, are found in dunes and are apparently fragments of shell and coral, which, when disturbed, slide down not unlike the buzz of a saw in a planing mill.

After a series of very careful experiments Prof. Cohn of Breslau has found that the heating of damp hay to a temperature sufficient to cause spontaneous combustion is due to a fungus.

The use of refrigerators on board ship has greatly increased the loss of water from the main boilers, and the necessity for make-up feed apparatus has grown correspondingly.

In a new arc lamp that has lately appeared a hollow carbon in used to form the arc, and the light is increased by introducing a hydrocarbon vapor to the arc through the bore of the carbon.

The Eiffel Tower is to be utilized for obtaining a very high pressure by means of a tube running from top to bottom and filled with mercury. A pressure of 400 atmospheres is obtainable.

In the liquefied carbonic acid gas of M. Giffard the want of a proper gas check has militated greatly against the success of the invention.

Through the use of the electric light the time in passing through the Suez Canal has been reduced to twenty-two and one-half hours.

The railway tunnel under the St. Clair River is said to be the greatest engineering work of the kind in this country.

A New Miracle Worker.

Loures will soon have to look to its laurels. Those in search of miracles have (says the Paris correspondent of the Daily Telegraph) turned their eyes from it to a little hamlet called Boullay-sur-Loire, in the island of Oleron, near La Rochelle, where a young man, eighteen years of age—who in his younger days was weak and sickly and subject to hallucinations—is said to have become suddenly endowed with the miraculous power of curing all kinds of physical infirmities. He does not use any incantations or hypnotism, or medicines, but simply places his feet against the feet of the patient, makes some movements with his hands over the part affected, and the cure is complete. His popularity is increased by the fact that he makes no charge for his services, the friends with whom he lives assuring him his livelihood. After he makes the mystic movements with his hands the miracle-worker simply says, "Go away, you are cured." Sometimes one visit is not sufficient to expel the disease, but three calls are certain. The halt, the lame, and the blind are hastening to this newly found home of mystery in hopes to get rid of their afflictions. Some of the neighbors declare that the man is a sorcerer and others that he is inspired; but none seem to doubt the genuineness of his powers. He only exercises them at certain hours of the day, and for long before the appointed time the patients stand or sit in an extended row outside the door waiting their turn. Those unable to walk are carried on beds by their friends.

A Peculiar Text amusingly Divided

Highlanders have the habit, when talking English, of interpolating the personal pronoun "he" where it is not required—such as "the king he has come." Some curious expressions often result. The Rev. MacD., of a certain Highland parish, began his discourse thus: "My brethren, you will find the subject of this discourse in the first Epistle General of the Apostle Peter, chapter five, verse eight, in the words, 'The devil he goeth about as a roaring lion, seeking whom he may devour.' Now, my friends, with your leave, we will divide the subject into four heads. First, we shall endeavour to ascertain who the devil he was. Second, we shall inquire into his geographical position—namely, where the devil he was. Third—and this of a general character—who the devil he was seeking. Fourthly, and lastly, we shall endeavour to solve a question which has never been solved yet—What the devil he was roaring about?"

Single Tax.

The Single Tax seems to have gained favor so far in Rhode Island as to cause the enactment of a law directing assessors to assess land separately from improvements and personal property. The law now reads:

The assessors shall make a list containing the true, full and fair value of all the ratable estate of the town, placing land, improvements and personal estate in three separate columns, and distinguishing those who give in an account from those who do not, and shall apportion the tax accordingly.

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my hair has perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely."

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewistown, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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A. F. MELCHERS EDITOR
CINCINNATI SEPTEMBER 20, 1890

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THE FUTURE OF LITERATURE.

Grant Allen in the *Daily Graphic* furnishes an article on the above subject as a topic of the times, though it would interest perhaps comparatively few readers—writers themselves not excepted.

He says: "All literature now tends to become journalistic in type and method. I don't mean merely that it is produced to a great extent in periodical form; nor even that it is more or less ephemeral in its interests and objects. I mean something deeper and more essential than that: it is produced under somewhat the same cramping conditions of stress and hurry as journalism generally—so that the leisurely quality, the fine literary aroma, the scholarly habit of rolling the delicate morsel daintily on the critical palate, are each day becoming more and more obsolete and forgotten among us."

This is all true. Compare the literature of the popular writers of the past to that of the popular writers of to-day and we cannot fail to notice the marked difference. Not that the latter lack the ability or genius to do as well, but it would be a waste of rhetoric—so far as the masses are concerned and a waste of time for the author. People to-day want thought simply, however served. Beauty of expression, sentiment, poetry are like so much gush to the majority, and the foremost in the ranks stands in great danger of being denominated a crank, so-called. The most practical writers are preferred—those who can depict the present in its most glaring features. And this being an extremely matter-of-fact period we are passing through, readers are loth to peruse lengthy prologues, endure sentimentalism, or appreciate euphony of expression—the latter however excepted to a small degree, and only when the same is of the first water and conciseness rendered as an apology for so doing.

Of course, there are numbers who appreciate fine literature; but not being the universal demand of the age, there are many fine writers inactive for want of a market. Tastes vary according to circumstances, or rather, to existing conditions. A time will come again when man shall be more at peace with himself. With this era a desire for a different class of reading matter will also be manifested and many writers of to-day who are now unappreciated will be in demand again; or, at least of that order, as the majority perhaps will have gone to a fairer land by that time.

There is, absolutely speaking, no future for literature. The highest truths pertaining to man's moral or spiritual development have been iterated in the past, and many in the long past. Scientific truths are simply facts added to our general store of knowledge and fitted to the already existing philosophy as their natural counterparts. Confucius epitomized the whole of life's philosophy in the golden rule. The Bible, the Koran, the Zend Avesta, and other ancient works hold a compendium of philosophic truths that will ever be applicable. Plato, Socrates, Pythagoras and others have told us of the highest development that it is possible for man to attain without breaking the spiritual unbroken cord. Few reach this perfection understandingly—as to be able to leave a record of its joys, advantages, and an absolute knowledge of the individual concerned that man is a duality. Of course, the latter is no evidence to those who are yet so obfuscated by matter as to be impervious to moral or spiritual teachings. But to the sensitive, the spiritual minded (the religiously inclined), the student—and especially to the one of refined tastes—this is soul food, which comforts, inspires with hope and leads onward to become like those in question. Depraved tastes, whether pertaining to literature or religion, lead downward—physically and morally. And while there is some tending to the former existing to-day, it is by no means a disease, nor does it constitute a large percentage of readers. The peculiar taste for Indian romances and border tales of twenty years ago has abated somewhat, but a substitute more in accord with the present has taken its place among a certain stratum of society. They are considered harmful in a measure. But not more so, nor as much as many of the higher society novels that fascinate the mind to an almost frenzied state sometimes, and

act on the emotions and sensibilities of both youth and mature thinkers alike—sparing none from their baneful influences and leading to acts which are tenfold more injurious in the end than the experiences a few lads obtain who run away from home for adventurous purposes, and whose romances generally end with a spanking. If the damage some of the "higher" literature did, could be neutralized so cheaply, the world would be better to-day—i. e., we, who are now in it, would not have so much of hereditary discord to combat and suffer for. In so far the literature of to-day is superior to much of the recent past—of that of the past two or three generations. Dickens was the pioneer to literature as it is mostly wanted to-day. But Dickens has been read and re-read until there is nothing more left to learn or to gain from him. And worst of all, we have no more Dickens. A few modern writers have created a stir in our land, but they will not live the generation out in popularity. Others have filled a gap to an extent, even if they have not filled the gap in the heart of the reader. But they have satiated somewhat.

Too many writers overlook the main point of their duty by worrying about the income, or by being hurried over their work to make it accord with the American maxim of "Time is money." The same strain or mental condition affects the reader, and instead of being comforted he is aggravated by the perusal of such decoction. Reading matter may be spiced with the magnetism of the writer as food may be, and will be appreciated and recommended accordingly. Deliberation and the thought to please add much to the effect. Brevity and accuracy, of course, always please, but never more than now. Clearness sets off the writer and brings him to the mind's eye of the reader throughout the perusal of the work in question. Obscurity damns him, man having no time now-a-days to work out the meanings of a writer for him. That is the author's business, and for which he is supposed to be paid by the reader in the purchase of the book, or paper containing his compositions.

But enough. This may explain to many people why they can find nothing interesting to read at present; at the same time giving aspirants for authorship or newspaper notoriety a hint by which to guide themselves, however obscure the publication for which they contribute. The literature of the future is always that which suits the demand of the times or era. It may degenerate or it may become temporarily, what we may term tangential, as it appears to be now—it requiring a peculiar class of writers to gratify the present demand of that stratum above the romance and novel reading fraternity, and which promises in the near future to become the majority. At the same time let it be stated that this class will constitute the progressivists. The upper strata, composed principally of the classically educated, and those who have reached a stage, on which time and experience have chiseled refinement of taste, will always content themselves with the past—picking the blossoms of thought from older authors and often preferring them because they are old. And as the aged love to delve and dwell in the past, and the child in its picture book, so manhood delights in the latest, the most practical, and that which comes nearest to the present—the eternal present and that which is ever with us. Absolutely considered, there is neither past nor future for anything. There is but one period of time and that is the present. We can neither return to the past nor press forward to any future period. When it arrives it becomes the present. Such is time. Infinity is its mate. We live in the midst or at the centre of both. The present is that point; and those who live nearest in accord with the present live best.

OUR "AURA"?

Mrs. R. S. Hawker had a theory that there was an atmosphere which surrounded men, imperceptible to the senses, which was the vehicle of spirit, in which angels and devils moved, and which vibrated with spiritual influences, affecting the soul. Every passion man felt, set this ether trembling, and made itself felt throughout the spiritual world. A sensation of love, or anger, or jealousy, felt by one man, was like a stone thrown into a pool, and it sent ripples throughout the spiritual universe, which touched and communicated itself to every spiritual being. Some mortal men having a highly refined soul, were as conscious of these pulsations as disembodied beings; but the majority are so numbed in their spiritual part as to make no response to these movements. He pointed out that photography has brought to light and taken cognizance of a chemical element in the sun's rays of which none formerly knew anything, but the existence of which is now proved; so in like manner was there a spiritual element in the atmosphere of which science could give no account, as its action could only be registered by the soul of man, which answered to the calms and storms in it, as the barometer to the atmosphere, and the films of gold leaf in the magnetometer to the commotions of the magnetic wave.

Women are more exacting in their philosophy than men. Probably they can more conscientiously "cast the first stone."

HEED THE WARNINGS.

"In the eyes of the police," says the Chicago Daily News, "every man is guilty until he is proved innocent. When some person is suspected of being a criminal he is arrested, thrown into a cell without being allowed to communicate with his friends, and kept there while detectives are hunting up evidence against him at their leisure."

In view of a recent arrest of this nature, the R. P. Journal has become aroused, and says: "The indiscriminate seizure and imprisonment of men by the police authorities is an invasion of personal rights."

THE BETTER WAY called attention to these abuses over a year ago, but nobody seemed to think it worthy of a sneeze. Such things must come nearer home to see into the gravity of them; and when they do, people think it strange that editors do not take a personal interest in their affairs. Heed the warnings and denounce the abuses in public. It is the only way to have them mitigated. Do not wait until you or some of your friends get into trouble.

There are other warnings that also need to be heeded. Beware of the modern school system. The long hours and cramming method are detrimental to the health and growth of the children of to-day—especially if they be of mediocristic parentage. Those who have no children, or none at school, may scoff. But experience teaches. The time will come when parents will wonder why their children's growth is stunted; why they are peevish, sickly and constantly ailing; and why so many die. And it will dawn on them that the modern school system is the silent and baneful cause that is undermining the health of their pets. Verbum sap.

FOR FREEDOM ENTIRE.

The First Revolution was for the freedom of the colonists from arbitrary taxation and oppression—for life, liberty and the pursuit of happiness.

The Second Revolution, or Rebellion, was for the rights and liberties of States, and for the "freedom" of the slaves,—which cost more in money than if their freedom had been purchased, let alone the lives of the noblest of "the whole nation."

The Third Revolution—now waging—is for freedom from taxation; for the "rights" of the masses; for the American birthright—life, liberty and the pursuit of happiness; freedom from the power of gold; freedom from the grasp of the usurer; freedom from starvation; and for the overthrow of the shoddy aristocracy, whose God is Mammon; for the lifting up of the down-trodden toilers, the bone and sinew of this mighty nation; for "equal rights to all," by the power of the ballot box and by arbitration.—Universal Republic.

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OF THE SAME SPIRIT.

Hypnotism and psychometry are as much allied to Spiritualism as clairvoyance is—although in neither of them need spirits play a part in the phenomena that accrue from these so-called gifts. But those possessing these gifts or powers are mediums nevertheless and can come into spirit communion; for to hypnotize, psychometrize or "read" clairvoyantly (diagnose disease or character) the operator must be able to touch or sense the spiritual nature of the subject; and those who can reach the spirits of mortals can also reach the spirits of immortals (the so-called dead). We might as well try to play "Hamlet" without Hamlet in it, as to try to run Spiritualism without all its component parts.

XVI. AMENDMENT.

The National League for the Protection of American Institutions has started a movement to secure a sixteenth Amendment to the national constitution which shall read as follows: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination, or religious society, or any institution, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

PREMIUMS AGAIN!

The attention of the readers is called to the advertisement on the 8th page offering a selection from the works of the principal novelists of this century to new subscribers of THE BETTER WAY, and those renewing their subscription for a year.

As these books are placed at such extremely low figures, it should be naturally understood that we cannot allow agents any commission on such orders, and they will therefore govern themselves accordingly.

Read the advertisement and be convinced that you will obtain more than your money's worth while this offer lasts.

"THE NEEDS OF THE HOUR."

The notable address in to-day's issue under the above caption from our much respected brother in the cause, W. C. Warner, of Albany, N. Y., should be hailed with joy by readers of THE BETTER WAY. We are only sorry that we could not treat them to the whole of it in one number, but there are too many other matters of importance which also needed attention that it was impossible for us to do so. However, a good thing like this is good all the way through, and we feel satisfied that Part II will be all the more sought after in consequence.

When corporations become so powerful as to absorb the wealth of the people and control politics it is time for the government to own them. It is our only safeguard from imperialism.

The desire of immortality by some and the dread of it by others prove it to be true. Without a cause pointing directly at us such effects could not be.

Some spirits are like bunco steers. The more faith you put in them, the worse they lead you astray.

Love conquers all. Even the selfish tyrant will finally succumb to its potent influence.

He who can keep quiet is often greater than he who can reply.

Experience leads to philosophic thought.

Pain is nature's healing process.

Time is the chrysalis of eternity.

PERSONALS AND LOCALS.

Don't fail to hear Mrs. Luther at G. A. R. Hall next Sunday morning and evening.

Mrs. Ruffin is preparing for another journey. She, in company with Mrs. Dunklee are about to embark for Summerland, taking advantage of the Pacific railway excursion to California.

Mediums, who desire the protection of chartered societies, should become regular paying members forthwith and keep their names on the roll, and not wait until they get into trouble. This is selfish and not deserving of help. Therefore join at once in order to strengthen the coffers of our treasurers, thus enabling them to meet the storm which may come at any moment.

The party from Doles, Ga., who ordered a book with the accompanying price will please also send his name.

Mr. F. N. Foster, spirit photographer, has come to Cincinnati and will locate here permanently. He, with his family are comfortably quartered at 24½ Hopkins street.

The *Banner of Light* has entered its 68th volume and its 34th year of existence as a Spiritualist journal. Our best wishes for future prosperity and continued existence.

Summerland is on a strike—it has struck gas.

Judge Dailey thinks that Spiritualism in England is in a far healthier condition than it is in the United States, to which Prof. Kiddie replies: We do not regard it as a sign of health in the spiritualistic movement that the real instruments of progress—the agencies without which no progress can be made—are suppressed (as they are in England).—*Banner of Light*.

Prof. J. W. Kenyon and wife speak at Alliance, O., during September.

The "Temple Messenger" is a new monthly Lyceum paper, published at Boston, by Mr. A. Danforth. Our Lyceum schools need such a visitor, and we hope it will be sustained. Societies or conductors may address its publisher at No. 1 Fountain Square, Roxbury, Mass., for terms and sample copies.

A vitapathic meeting is held every Sunday afternoon at 2 o'clock at Dr. Campbell's Sanitarium, Fairmount.

The Lyceum at G. A. R. Hall opened very propitiously last Sunday, some twenty-five scholars and a number of new teachers being present. A Liberty group of adults was also formed, which promises to become interesting in a short while. Those interested in either are requested to be punctual—9:30 a. m.

Dr. S. S. Baldwin has opened an office for the consultation of patients at 145 W. Fifth street.

In a recent Sunday sermon Rev. Foster said regarding the schools: "Why is it that hundreds of children will still continue to work in shops and factories after school has opened. There are school houses and teachers furnished free, but school houses and teachers cannot educate without books, and many children are unable to buy books. Hence, so far as they are concerned, there might just as well be no school houses nor teachers. If society would save itself the burden of pauperism and crime it would make education free in every sense, and available to the whole people and not alone to the favored few."

The Chattanooga Evening News of August, 30th, contained an able article in defense of Spiritualism from the pen of Mr. J. W. James of that city.

David Overmyer has secured the release from duress of his client Moses Harmon, and a new trial.

Master Jos. Cannon, the boy rapping and test medium, an adopted son of Mr.

Poster, the spirit photographer, may be consulted at the latter's studio, 24½ Hopkins street, daily, except Sunday, from 10 a. m. to 4 p. m. Give "Joe" a call.

Mrs. Carrie Twing, the authoress of the Bowles pamphlets, is in increasing demand as a lecturer before spiritual societies, nearly all her time being engaged for a year to come.—Alycone.

To give even but a faint outline of Mrs. Luther's lectures of last Sunday would be impossible in a short newspaper paragraph. Suffice it to say that they were both timely and that they will be continued next Sunday evening in one entitled "Crime its Remedy," including a synopsis of those of last Sunday, viz: "The Conception and Birth of Childhood," and "Crime its Causes." Therefore it should behoove everyone who is interested enough to hear of these things, to attend the services of the Spiritualists at G. A. R. Hall, next Sunday evening, September 21st. As usual, Mrs. Luther said many good things in connection with the main subject. Attributing a large share of crime in the United States to the misappropriation of the monied power, she did not fail to pay her respects to the blotted bond holder, saying that by the creation of the bonded debt, (which she also said, by the way, was a scheme of certain financiers to obtain money without laboring for it) many millions of people were thrown out of employment—an effect of contraction in currency which naturally must follow inflation in bonds. Lack of employment creates poverty and crime was the natural result. Children born in poverty are raised in poverty and thus reach maturity without proper training. Lack of education and refinement lead to gross tastes, and where the latter predominates spiritual unfoldment is out of the question. Money is squandered trying to find a God at the expense of losing something more valuable right here; and those who are paid for pioneering this work are generally such who do not know how to take care of their own bodies—and how can such take care of others' souls? Apply what is met face to face to practical uses and let that which is out of reach take care of itself. Tomorrow is not yet. To-day is here. Let us embrace the opportunity to utilize it well.—She closed with a grand and eloquent eulogy on the American people and their duties as freemen, which was duly appreciated and gratefully acknowledged by a round of enthusiastic applause.

Some fine specimens of photographs taken at Cassadaga during the last camping season, have been sent to this office for inspection. To judge from the ready recognition of friends who appear on the scenes we may infer that the local impressions must be equally good and perfect. Mr. Charles Latham, of Main street, Bradford, Pa., is the artist who executed this work, and parties desiring copies of these various scenes of the camp may obtain a list and prices by addressing him as above.

NEWS ITEMS.

There are thirty-nine theological societies in the United States.

There are nearly 3,000 women practicing medicine in this country.

The center of population of the United States is now at Madison, Ind., near the thirty-ninth parallel and the eighty-fifth meridian.

St. Patrick's cathedral, New York, will have the heaviest chime of bells in the country, weighing 30,000 pounds, and costing \$15,000.

The last stone of the spire of the Union cathedral was recently put in place, and that cathedral now reaches higher than any other in the world, or 530 feet.

The salvation army is to have a demonstration in Chicago next November at which 1,000 officers will be present, and which will entirely eclipse the gathering held last month.

A poor washerwoman at Fayetteville, Ark., who a few days ago was notified that she had been granted a pension and would receive \$5,000 back pay, was so overcome with joy that she died.

MONTREAL, Sept. 6, 90.—It is understood that an English syndicate has purchased the extensive milling property of A. W. Ogilvie & Co., comprising five mills at Montreal, Ontario and Manitoba, for \$1,000,000.

Horace Skinner, who is nearly ninety years old, mowed two tons of hay recently with a scythe. He afterwards spent a week at Hyannis, and is now feeling fresh and vigorous. Mr. Skinner has mowed more or less every season for eighty years.—Mansfield News.

A. L. Iman, of Portland, Oregon, while trying to weigh a fish slipped and the hook on the steelyards caught him under the jaw and ran up through his tongue, narrowly missing the carotid artery, but severing several other small arteries. The blood spouted six feet when the hook was pulled out.

Jacob Burget, of Union township, Bedford county, found a large turtle in his meadow a few days ago bearing date of 1761, and some letters nearly all obliterated, the initials F. C. being all that could be deciphered. C. F. Lingafelter, of Claysburg, was in the vicinity of the find and vouches for the truth of the story.

While walking in the eastern part of

Altoona, Pa., at an early hour one morning recently, Samuel Frances, a prominent bricklayer, was brutally assaulted by three footpads and robbed of a large sum of money. In the struggle his tongue was torn from its roots and he was unable to speak when found. His recovery is doubtful.

So you want to see what a Chinese baby looks like? Well, just take a run up into Mott street and you can see a dozen of the fat little fellows. They are Chinese, or at least half Chinese, for their fathers are Celestials, though their mothers for the most part are contented-looking Irish women. I asked one of the latter the other day, who was proudly tending two healthy-looking children with eyes cut on the bias, if she liked the idea of having a Chinese husband. "None better," she said. "My husband has good, regular habits; he never comes home drunk to me, as too many of the other kind do; he is always kind and attentive, and he supports me in comfort, and helps me lay by a little for a rainy day. What more does a woman want, I wonder? I go to my church and bring up my children in the Catholic faith, and he has his religion. We never quarrel about it. He is a heathen, I know. But I would rather have a good heathen for a husband than a bad Christian any day."—New York Herald.

The killing of Kemmler has given rise to an earnest discussion both in this country and in England. Mr. Gladstone and Cardinal Manning have expressed their strong abhorrence of this method. The continued contortions and struggles of the criminal have awakened a universal feeling against electricity. It is thought by experts that after the first shock there was no subsequent suffering, but the whole subject is at present involved in doubt. The majority are in haste in their conclusions. Further knowledge may prove that death can be produced by a single shock. If this be true, the killing by electricity will be at least be more painful than hanging. If this experiment calls more earnest attention to the question of capital punishment, something will be gained in the interests of a higher humanity. The more we investigate the real effect of the death penalty, the more evident it is that this remnant of savagery has no real use in a higher civilized community.—Christian Register.

A remarkable, but well-attested instance of spiritual affinity took place in Jackson, Miss., recently. Mrs. Benjamin Campbell, within a few hours of the birth of a child, declared that she was suffering greatly from a severe pain in her neck, close to the jugular vein, and in her left leg near the knee. As no cause for it could be found, it was supposed to be imagination, until a telegram arrived saying that the lady's twin brother, Barry Davenport, of San Francisco, had accidentally shot himself in the neck and left leg, dying in a few minutes. When Mrs. Campbell's child was born it was found to have two bleeding gashes, exactly like a gun shot wound, one close to the jugular vein and the other close to the knee. It was only with difficulty that the babe was kept from bleeding to death. When Mrs. Campbell's mother, who had been with her son at the time of his death, saw the scars left by the two sores she declared them to be in precisely the same spots as her son's had been. This story, incredible as it may appear, is vouched for by persons whose integrity is above suspicion.—Philadelphia Times.

LITERARY.

Knowledge, a weekly encyclopaedia. Sample copies 5 cents. Address Garretson Cox & Co., 75 Whitehall st., Atlanta, Ga. and J. B. Allen, 393 Pearl street, N. Y.

Kate Field's Washington, is a national independent review, published every Wednesday by the Washington Publishing Co. Subscription \$4 per year. Address 59 Corcoran Building, Washington, D. C.

Jesus and the Mediums, or, Christ and Mediumship. A careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day, showing their conditions to be the same. By Moses Hull. Chicago: Published by the Author, 29 Chicago Terrace, cor. W. 40th st.—In his preface the author says: "I am convinced that Spiritualists generally have ignored the Bible too much. Many have sought to take the Bible from the churches and spike it. In this pamphlet the Bible, by being proven to be a spiritual book, is not spiked, but is turned against those who supposed that it belonged the exclusive privilege of interpreting that volume. When interpreted aright, Christians may be led to look more favorably on Spiritualism, while Spiritualists may be induced to pay some attention to that great storehouse of spiritual truths." 48 Pages; Price 10 cents.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering in through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hull's Catarrh Cure, manufactured by Chas. C. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hull's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by C. C. Cheney & Co. Sold by Druggists; price, 75 cents per bottle.

Correspondence.

Albany, N. Y.

The Spiritualists and Free Thinkers have formed a Society under the name of "The Alliance," 45 Maiden Lane, with J. D. Chisum as president.

The lectures opened on Sunday with highly instructive discourses by Mr. John William Fletcher, the noted medium. The subjects were "Spiritualism and its place among the great ideas of the century" and "The good in all." There was a large attendance. The lecture, however, centered in the spiritual science held at the close of the evening lecture, in which many remarkable tests were given. Mr. Fletcher continues as speaker for the present.

Minneapolis, Minn.

Will you kindly insert the accompanying article in your paper for three reasons? They are first, that I taught many scores of our friends at Pleasant Park, Clinton, Ia., this way of taking magnetism, and they will be glad to get the formulated directions from your valuable and popular paper; second, I believe the suggestions in the article may benefit others who desire to communicate more freely with our friends in spirit; and thirdly, it will be a means of letting the world know that a daughter of Adoniram Judson, the founder of American Foreign Missions, and himself a missionary to Burmah, has become a Spiritualist.

I have long been hampered by business, but I have now sold my business for young ladies in Minneapolis, and am free to let all know how inexpressibly happy I have been made by Spiritualism. Very truly yours,

ABBY A. JUDSON.

The article referred to will appear in a later issue.—Ed.

Watertown, N. Y.

The Spiritualists of Watertown are most fortunate in having the services during the time usually considered vacation, of one of the best speakers in the ranks. Mrs. Abbie N. Burnham, of No. 31 Tremont Street, Boston, Mass. This lady has a most excellent voice, sweet and harmonious, and so perfect in its intonation that speaking in an ordinary key she can easily be heard all over the temple. Her manner combines the most exquisite grace and dignity with consummate kindness, so that she gains at once the confidence of her hearers, as she discourses of the brotherhood of man, for all feel that she is a sister indeed, and one who would lend a listening ear to a tale of grief, no matter how lowly the sufferer. Her invocations are the embodiments of beautiful thoughts, as she addresses the Great Spirit of the universe, asking for blessing, not for the sake of a god man, who needs not, but for the supplying of the necessities of suffering humanity, the assuaging of the grief of the widow and the fatherless, and the advancement of all on the road of knowledge, which leads to perfect peace.

Her audiences are constantly increasing, so that it is with difficulty that all are accommodated within the temple, which was supposed to be more than ample dimensions when erected, through the munificence of those veteran Spiritualists, Mr. and Mrs. Abel Davis, and every one listens with eagerness until the last word is spoken. It is her forte, not only to set forth the grandeur and beauty of Spiritualism, but in a kindly way, giving offense to none, to explain those things which have come to be commonly believed, so that the seeker for light obtains it, and finding it consonant with reason, is insensibly attracted further, and desires to know more of this, the only religion which harmonizes with the teachings of science, and has no nonsense about it.

Her tests are always recognized, and are of a character to carry conviction with them, facts being given and incidents set forth. Only last evening she told a lady, casually present, and whom she had never seen before, that she had lost a husband and a child, and repeated the identical words last spoken by the husband before closing his bodily eyes forever. The lady, an orthodox Christian, could not refrain from making a public acknowledgement of the test which to her was wonderful beyond expression.

The people of Watertown regret that Mrs. Burnham's engagements will not permit her to remain but a short time, and when she visits us again she will find loving hands and hearts to greet her, and homes which will be happy to be graced with her presence. F. N. FITCH.

Indianapolis, Ind.

The Spiritualist Society of this city regards itself as being particularly fortunate in securing the services of Moses Hull for September. He is here and has brought with him the long prayed for boom to Spiritualism. Our audiences are large and increasing; all the seating capacity of the hall was taken last Sunday night.

Mr. Hull's scholarly, logical and eloquent arguments are just what our people need, and I assure you, they appreciate them. His Biblical arguments cause the Bible to appear to his hearers as a new book. They build up Spiritualism and confound its enemies. We will be sorry to be compelled to part with Mr. Hull after two more Sundays, but he has promised to give us another month in the spring.

Our Lyceum is growing, both in interest and numbers. Old people are becoming interested in it; the adult class last Sunday was as large as all the balance of the Lyceum.

The Ladies' Aid Society and other auxiliaries are all doing excellent work, and the best results are hoped for.

Next month we are to be favored with the lectures and tests of Frank Ripley.

Mr. Hull speaks next Sunday morning on "The Moral Tendency of Spiritualism," and in the evening on "Death and Its Tomorrow."

I. M. CHILES, Sec'y.

Mr. D. A. Ralston writes that the Medium's Home Society enjoyed the presence of a good audience at their regular Tuesday evening services. Mrs. A. M. Gladding being the speaker and medium for tests. Her discourse was made up of answers to questions asked by the audience, and in which she depicted the spirit side of life to the satisfaction and gratification of all present, after which she gave psychometric readings, until the manager himself requested her to desist for fear of exhausting herself. But despite this, she gave a scene for mechanical writing before closing—a phase which has been frequently described in these columns.

On the following Thursday evening a large number of ladies and gentlemen met at Mr. and Mrs. Dyer's, where Mrs. Gladding is at home, and where the question of a medium's home for aged Spiritualists was discussed. Dr. McKewell was present and invited all present to participate in a service on the following evening.

The next, being Friday, a circle was held, as designated, for physical manifestations, which proved very interesting. At this circle a "tea" was arranged in honor of Mrs. Gladding, and at which Mrs. Jacobs was to be the guest. At the time appointed many of the elite of the city put in their appearance. Among the guests were ex-state officer John C. Shoemaker and wife; Jas. H. Robertson and wife—the former an ex-president of the Franklin Insurance Co.; A. B. Gaiser, wholesale merchant; T. J. Cook and wife; D. Root, W. A. Bradshaw; Dr. Cunningham; Col. Bunting, architect, and his wife; Mrs.

Martiz, wife of lawyer Martiz; Mrs. A. H. Gates; Mr. and Mrs. Tucker; Mrs. Purcell, and others. "Hosah" gave an entertainment, and, as usual, pleased everybody.

Sunday morning services were held at the hall, and Daisy Young, our baby medium, being present, received a beautiful eulogy from Mrs. Gladding's guides in the course of the proceedings, whereupon she was baptized by the medium as a future worker in the spiritualistic field. At the evening service the house was crowded to overflowing.

The Indiana State convention takes place on October 20th on which occasion the Circle Park Hotel and Enterprise offer special rates for those who attend.

Etna, Me.

Believing it will be of interest to you and your readers in the state of Maine, I take the liberty to send you an account of the meeting held at Etna, under the auspices of Maine State Spiritualist Camp Meeting Association, which began August 29th, and continued ten days. The speakers and mediums engaged for the occasion were Dr. H. H. Storer, of Boston, Mass.; Oscar A. Edgerly, of Newburyport, Mass.; Mrs. Kate R. Stiles, of Boston, Mass.; Rev. Frank E. Healey, of Ellsworth, Me.; and Mrs. Abbie Morse, of Scarborough, Me.

The meetings were advertised to commence August 29th, but on account of improvements in progress on the grounds the first lecture was not given until Saturday the 30th. Then the rostrum was occupied by Mrs. Abbie Morse, one of the oldest and best known lecturers and faithful workers in the cause in this state. Mrs. Morse was received with the usual welcome. In the afternoon the lecture was delivered by the young and popular trance speaker, Oscar A. Edgerly, whose inspirational utterances were listened to with marked appreciation by a large audience.

Sunday, August 31st.—The speaking was by the well known inspirational lecturer, Mrs. Kate R. Stiles. Her lecture was well received. In the afternoon the meeting was addressed by the Rev. Frank E. Healey, Unitarian clergyman of Ellsworth, Me. Subject of Mr. Healey's lecture was "True Spiritualism." The effort was scholarly and impressive, winning applause from the large audience of twelve hundred.

Monday, September 1st.—In the morning session the speaking by Mrs. Kate R. Stiles met with good results. In the afternoon the lecture was by Oscar A. Edgerly. Subject: "Spiritualism as a Religion." It was well developed and highly appreciated. Immediately following, Jennie K. D. Conant gave psychometric readings with great satisfaction to the large audience.

Tuesday, September 2d.—The forenoon lecture was by Mrs. Kate R. Stiles, and was a fine spiritual discourse. In the afternoon Dr. H. H. Storer gave one of his most earnest and comprehensive lectures.

Wednesday, September 3d.—The platform was again occupied by the Rev. Frank E. Healey who gave a very instructive discourse, subject: "The Evolution of the Spiritual Man." In the afternoon Dr. Storer addressed a large and attentive audience that must have been profited by his teachings. This was followed by tests given by Frank T. Ripley who gave excellent satisfaction.

Thursday, September 4th.—In the forenoon Dr. Storer lectured, and in the afternoon a concert was given for the benefit of the Association, which proved a successful affair, both socially and pecuniarily.

Friday, September 5th.—In the forenoon Mrs. Kate R. Stiles gave the regular discourse. In the afternoon Oscar A. Edgerly addressed the meeting. Subject: "The Potency of Truth." In the evening an entertainment was tendered children. For the successful consummation of this affair much praise is due Mrs. Conant and Mrs. I. C. Hunt, of Lynn, Mass.

Saturday, September 6th.—Mrs. Stiles spoke and gave tests, receiving much praise from all present. In the afternoon Oscar A. Edgerly gave a very practical and reasonable lecture. Subject: "Spiritualism in its relation to social ethics."

Sunday, September 7th, was the closing day of the meeting, and there were five thousand people in attendance. Rev. Frank E. Healey gave the morning discourse. Subject: "Evil is transitory; good is permanent." This was an effort unsurpassed by any during the session. In the afternoon the meeting was closed by Dr. Storer in his usual able manner. Dr. Storer was followed by Frank T. Ripley in tests, giving a remarkable exhibition of that special phase of mediumship.

During the continuance of the meeting excellent music was furnished under the supervision of Mrs. Clara Butterfield, of Milford, Me.

During the continuance of the camp meeting the transient people were supplied with excellent board on the grounds by applying to S. D. Buswell, Stetson, Me. Yours respectfully,

OSWEN.

Onset, Mass.

Mr. Joseph D. Stiles occupied the platform. The day was pleasant, the air clear and bracing, and a large audience was in attendance. Mr. Young presided. We were favored with fine music by professional singers, Mrs. Luken, of Santiago, Cal., sang "Goodbye Summer." Mr. Baldwin sang "Marguerite." "I Dream of Thee." by Mrs. Morris, of New York, and "Drifting with the Tide," by Mr. Baldwin and Mrs. Morris.

Mrs. Stiles said an eminent writer truly gives this advice: "Look not to the future, let your heaven begin to-day. So long as life and reason are given us, no long as there is a single hope that has not blossomed into fruition, and so long as skepticism holds away, so long will the question of all questions be asked, 'If a man die shall he live again?'"

We desire to receive day by day tests from our departed friends, and if they have the ability to return, and the question is of much consequence as in days of old, there are aspirations in the human soul that must be responded to, and we also realize the great fact that there is nothing that will give life so much joy and make it so bearable as to feel that there is continuation of life, and while we may consider it worth while to live a long life to learn this, yet it has a desire to know how to live to acquire that heaven spoken of. We live to-day in an atmosphere of skepticism, and there are a great many reasons for it. There is a great difference between the spirit world and heaven. The spiritual world we know of as a place, while heaven is a condition, and we shall pass into a disembodied spirit world with all our desires and aspirations. This world is continually emptying itself into the other life; hundreds and thousands are continually making the change, and while we go with all our undeveloped conditions we come near the earth. We desire to go into the other life just as pure as we can. We have had the way pointed out to us, and we are not governed by the statutes of limitation, so there is something in the soul that looks outward every day to know whether after it has left its condition here it has the power to pass on and to live nearer my God to thee. You believe in immortality; it is another thing to know it, and that is the reason we are with you to-day; we come here to show that life is just as natural with us as when we lived in the mortal, and there will be no standstill, but we are continually pressing on to higher developments. Salvation is a growth, and mortals are mistaken

when they say there is no punishment beyond the grave. Spiritualism teaches us such things, and when our lives are opened for inspection it will do us good to know of the good we have done here; the flowers we have scattered along the pathway of life.

Now, are we not thankful that the devil is no longer a bugaboo of the nursery, that we have torn off the old garb of superstition, and that we are no longer taught that one shall go to the left and the other to the right hand. When man ceases to progress he ceases to exist. He seeks for the enjoyments of the soul and is constantly in a state of restlessness, seeking for something more beautiful to-day than that of yesterday. Look onward and you will find the summit of a mountain higher and higher than the one just passed. When we see all around us activity and life this thought that there is continually of life cheers us on, and if I feel that I must pass through punishment and retribution the grand climax must be grander for me. There can be no separating of this life from the life beyond. It is like going to sleep at night, and we are glad to come through mediums for giving tests. I do not blame people for desiring positive evidence that there is no deception in these things, and when you become convinced it will be joy forever to know there is no death. The chain of love makes inspiration sweet, and we are just as much in God's hands as when we walked the earth alive. When you have envy, jealousy and hate you have devils in your own souls, but when love becomes the living law where he is in our hearts, and heaven and hell and everywhere, and if he is everywhere then there is no room for the devil; for we know that no two objects can occupy the same place and position at the same time, and so we have got to disabuse our minds of this idea. Beyond all these limitations we find paths stretching onward forever and forever, and if we desire a glorious entrance into that life we must try to live a better life here, that when our time comes we may receive a bright good morning, triumphant over the grave and death.

Mr. Stiles gave eighty-five names in rapid succession, all of which were recognized. In the afternoon Mr. Stiles gave his discourse in an impromptu poem, after which he gave 20 names in tests, most of which were recognized. Bathing sometimes affords amusement for the lookers-on as well as the bathers, and when a joke occurs like that I am about to relate it serves no end of merriment: A young lady, whose name for obvious reasons is withheld, but who, if she reads THE BETTER WAY, will at once recognize the circumstance, went in bathing with a friend a few days ago, and after sporting awhile in the warm limpid water, sat down among the rocks; it being high tide and the rocks almost covered, to watch the bathers. She finally returned to the bathing house to dress, when all at once the attention of the bystanders was attracted by a shrill voice, and our young lady came bounding out of the bathing house door, devoid of her bathing suit, exclaiming, "a snake, a snake, a snake." Some one investigated and found a large frisky eel that, had been caught in the folds of her bathing suits, innocently trying to nose its way out of the room. The young lady left Onset for home on the evening train, although she had paid for her room a week in advance.

Thieves are at work in Onset. During the past week several cottages, which have been lately closed by the owners, have been broken into and clocks and bedding stolen. It is suspected the thieves came by boat. Several boats have been taken at night and oars have been missed. Small articles have been taken from the public property. As Mrs. Kimball, of Haverhill, was returning from a seance a few evenings ago, she was accosted by a stranger who demanded her watch, and at the same time attempted to take it from her. She being a strong woman held on to the watch and the man for a little time, but he sprang away from her, breaking the chain but leaving the watch in her possession. This is the first season since it was settled that Onset has been disturbed by such an element.

Onset avenue is being paved with oyster shells that will make a fine drive when crushed. The question "when did you come," has given place to, "when are you going away."

Onset is again looking quite deserted. Many families have gone this week, on account of the opening of the schools, but a few newcomers arrive each day for the beautiful month of September. Tuesday many availed themselves of the excursion to Nantucket, returning Wednesday. There is a yacht race every week, and their white sails present a pleasing and picturesque sight as they sail proudly up to the stakes. The people have taken advantage of the beautiful moonlight nights we have been having, and many moonlight excursions have been enjoyed on the steamers and sailboats.

Every day trains are carrying away our summer visitors, and as one said to-day, "my vacation is about ended, and I am going home to rest a few days before going to business, as I have worked harder than when at business. There is so much to see, to do and to enjoy here."

AUGUSTA FRANCES TRIPP.

North Collins, N. Y.

The thirty-fifth annual meeting of the Friends of Human Progress convened at Forest Temple, North Collins, September 5, 1890.

The meeting was called to order at 10 o'clock a. m. by Geo. W. Taylor, the President of the association. After a piece of instrumental music Mrs. E. L. Watson, of California, was introduced.

The controlling intelligence excused himself by saying that on account of the physical condition of the medium the regular guides thought best that he should come as the best fitted to overcome unfavorable surroundings. He spoke with a strong foreign accent, but was easily understood. It was reliable, he asserted, for most spirits to preface their remarks by a prayer, but for his part he believed in praying just as nature prays—with silent aspiration and growth. The grand work of this society was then outlined for the past thirty-five years—the steady, beautiful growth from the shadow into the sunlight—the benefits, not alone to the denizens of this sphere of life, but also to the ascended ones in opening the avenues through which they can wipe away the tears of sorrow which are ever a grief to them.

Spiritualism has a consolation for every sorrow of life. Every cloud of sadness is guided and beautified by it. It is related to the narrowest as well as the broadest life—the lowest as well as the highest.

W. J. Hull, of Buffalo, was the speaker of the afternoon, and announced as his subject "The Harlequins of Modern Theory." The lecture was full of good, practical thoughts and fine suggestions, and gave a picture of the coming civilization and the power of love as a redeemer of the race. Saturday morning's services were opened with a short conference, wherein many interesting and instructive thoughts were given expression to. Mrs. E. L. Watson gave the address, taking subjects from persons in the audience. Her principal topic was "Do we need a new political party? If so how shall it differ from the old parties?" From our notes we will endeavor to supply a few of the jewels of thought given in this fine discourse. She said: "All life is a succession of deaths and births

ever ascending higher. Something never comes from nothing, and there is no broken link in all the chain. Each condition, whether in soil or rock, vegetable or animal, is in accordance with law. It is so in reference to human history. Ever rising from the decay of empires, dynasties and old political powers, comes the truer, better and more rational governments. It is needless that there should be more than one party, as it is needless that there should be more than one church. Through conflicts comes growth, and if there were but one it would be liable to become tyrannical and unjust, therefore in party strife we see utility. Inasmuch as the old have done their work and now try to crystallize error it is essential that a new party should arise from their decay to formulate new principles of advancement and growth deep enough and broad enough to carry forward the work of human righteousness. How shall it differ from the old? Through the laws of heredity, which are as true to organizations as to individuals, it shall bear some likeness to the old, but it shall carry the old good forward into the new light. Though it shall be something like the old as to political, moral and social complexion, yet it will be better fitted to meet the demands and needs of the progressive present.

The new party will be an American party, and will have for its aim the protection of American rights and privileges. It will embody a newer and grander principle of liberty than the old ever dreamed of. It will bear new light, 'neath whose radiance the dense shadows will be swept from the political horizon. The old parties have grown so near alike there is little difference between them to-day the great effort of each being to keep the other from gathering in all the spoils. Yes, there is need for a new party, simply and purely American, having for its platform human liberty, fraternity and equality in the largest sense, and affording to each and every one equal opportunities. The new party will not choose its leaders on account of their wealth, but it will choose those who can best serve the need of all the people. It will also recognize the half of humanity that has so long been and is still disfranchised. The half of humanity in whose arms the whole found its rest in helpless infancy. I mean the mothers and sisters of the race. The new party must of necessity put this plank in its platform. The new party will regulate the land monopoly. It will see to it that the railroads and telegraph lines belong to the government and not to the individual. It will provide higher education for the poor. It will educate the world to enrich it. Labor is not the curse, but the savior of humanity. The new party will see to it that foreigners do not have the power to meddle with the grandest government the sun ever shone upon. It will provide that the emigrant shall live obedient to our laws for twenty-one years—the same as our own boys—before it confers upon him the dignity of citizenship. It will say to him keep out until you study and understand the underlying principles of this glorious nation."

The speaker gave short answers to several other questions. In the afternoon George W. Taylor spoke on the subject of Temperance. This was a deep, earnest appeal to all who have the power to rise up and put down the terrible traffic which today menaces the home and liberty of every American.

Edgar W. Emerson, of Manchester, N. H., was introduced, and gave the names of the following spirits presents, together with descriptions and messages from each: Mrs. Rhoda Bevier, Royal Gould, Alice Needham, Philander Smith, Greely Sweet, Lawien Williams, William Moore, Sarah Husser, William, Mary, Stephen and Joseph Lawton, Abel Avery, Ira Ayer.

Sunday Morning's conference was opened by remarks from Lyman C. Howe, which were practical and well received. A letter by Giles B. Stebbins was read by the President. W. J. Hull gave the morning discourse. He prefaced his remarks by reading the poem entitled "Uncle Nate's Funeral" from THE BETTER WAY. His lecture was a masterpiece, but as it is to appear in print we did not preserve notes. Mr. Emerson followed and gave the following names of spirit friends: Mrs. Emma Louk, Lillie Litchfield, John McMahon, Wm. Smith, Elizabeth Smith, Isaac Calkins, Rev. Mr. Gollus, Louis Hicks, Elihu Sherman, George Carr, Charles Headland, John Hambleton, Hosea Fuller, Thomas Webster, John Dart, Clark Durr, Dinamus Cummings.

Mrs. E. L. Watson gave the closing discourse. Her theme was selected from the many handed in from the audience. "Why is Christianity so great and Spiritualism so insignificant? If this be true, does God prosper the wrong? What does Spiritualism amount to anyway?" The door seemed to be wide open by this rather strange questioning, and the burning flood of deep reason and sarcasm that flowed from the inspired speaker seemed like a mighty force to consume all creeds and dogmas, showing forth the pure gold of spirituality underlying the great heaps of useless debris that have been collected together by orthodox since Jesus' time. She plainly demonstrated that all the true greatness of Christianity really and truly belongs to Spiritualism and that Spiritualists are the only true followers of Christ. It was a wonderful discourse, wherein error was not spared nor truth laid low. Mr. Emerson then gave the following names of spirits present: Noel Conger, Irwin Beardsley, Mary Crampton, Rev. H. M. Danforth, Ruth Willett, Star Mead, Henry Caud, Augustus Smith, Sarah Sherman, John Beverly, Rebecca Sherman, Henry Brown, Mary, John, George, Samuel, David and Sally Parker, Emma Bailey Love, Rufus Barr, Phoebe Swift, Wm. Evans, Jane Estes, Franklin Belknap, Henry White, Marie Sweet Holcomb. Not alone did this remarkable medium give the name, but incidents and descriptions which fully prove the identity of the communicating spirit. During the three seances given, in every instance, without exception, the recognition was complete.

The music, coming from many different sources as voluntary offerings, presented in variety and excellence—a pleasing feature. The display of flowers about the rostrum was magnificent. The attendance was large. Thus closes one of the most successful and enthusiastic meetings ever held by the Friends of Human Progress.

More than e'er grows the misty veil That hides the door of light, More near the boats immortal sail With bows of snowy white. The false must go, its power is fled For all the human race. The creeds and dogmas long since dead Must have a burial place.

The truth, the truth is beckoning on, The wheels of progress move, And brotherhood the crown will don The worth of life to prove. Then let us join the glorious line While angels lead the way, And to the fount of light divine Draw nearer day by day.

EMMA TRAIN, Sec'y.

Use Hall's Vegetable Sicilian Hair Renewer and your thin gray locks will thicken up and be restored to their youthful color, vigor and beauty.

If your thoughts leave God it will not be long until your hands are raised against him.

F. N. FOSTER,
Spirit Photographer,
No. 241 1/2 HOPKINS STREET,
CINCINNATI, OHIO.

Sittings, daily, except Sunday, from 10 a. m. to 4 p. m. I am permanently located in Cincinnati, and am prepared to take spirit photos from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Sittings \$1.00.

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Arrangements made for public or private seances.

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Send four 2-cent stamps, lock of hair, name and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass.

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BUSINESS AND TEST MEDIUM.

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Letters by mail, photographs, or lock of hair successfully diagnosed. Circular Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience.

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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address.

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Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON,
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Will cure your catarrhs. Contain no opiates. Endorsed by Physicians. Price 25 cents.

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WHIPSOCKET

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A Rein Holder.

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In Every County in the United States. A quick seller and a large profit. Send us \$1.00 and get one with circular by mail, post paid. It is the best you have seen for the purpose. Address The

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All sufferers, whatever their troubles may be, and especially the so-called incurables of medical practitioners, are invited to send leading symptoms with date of birth and five cents in postage stamps for two rare absent treatments, terms of instruction in Rational Spiritual Science, etc., to Dr. W. W. Edwards, Valdosta, Ga., who gives successful absent treatments.

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Two Chapters
—FROM—
THE BOOK OF MY LIFE,
WITH POEMS.

BY MRS. R. SHEPARD LILLIE.

This book contains the experiences of the author as a medium, including a selection of her poems, about eighty in number—varied in style and subject, and replete with inspirational truths. Price only \$1.25; postage free. TO BE HAD AT THIS OFFICE.

THOUSANDS TESTIFY THAT MY

BY ALLIE LINDSAY LYNCH.

Memphis—and many more cities—in need of instructors—mediums—will try to build up the cause rather than line their pockets with silver. In all writings on this subject of Memphis

inspired man are like seeds cast abroad
some sprout into life in the heart and
brain of many who are receptive to good
influences, and thus many are brought
to the cultivation of their souls that would

ELIZA LAMB MARTYN.

WHAT LOVABLE OLD LADY!!

Pretty soon three bright and well-dressed young misses came along. One of them saw the old lady, and with a look of joy on her face, was by the old lady's side, grasping the hand out-reached for hers. And thus she was held, willing captive, while the other two, to be sure, looked a little put out and dis-

Lily White.

Nature hath her loves approving,
Birds and flowers our pains requite,
But of all her ways of loving,
Thine are sweetest, Lily White.

—La Croix.

Boston Baked Beans.

Our Boston friends could hardly exist without their "baked beans and brown bread." We acknowledge their goodness to know just how it is done. The

e know just how it is done. The
beans are the little white ones, we
cooked, without boiling; that is, simme
d slowly till soft, then a little pork,

little salt, a little soda, and a little molasses, and a little water added, and allowed to slowly baked for a long time and allowed to cool in the oven over night before

cool in the oven over night, brought
the breakfast table in a very acceptable
condition. We do not wonder that
Bostonians like their baked beans and

own bread, too, for it is of its kind
ard to beat. It cannot be better than
hen made after this rule—the genuin
New England style. To one quart
ellow corn meal and one of coarse ry
meal add one teaspoonful of salt, on
ap of molasses. In one cup of col

water dissolve one heaping teaspoonful of bicarbonate of soda. Mix this with the other ingredients and also stir in enough cold water to make all into a soft batter. Pour into a well-greased pan, steam for three hours or more, then dry off ten minutes in a moderate oven. It is but a few minutes' work to make it—to steam it is by far the best way—far superior to baking, and far better than when made with milk.—Hall's Journal of Health.

A Beautiful Vienna Girl.
Standing, sitting, leaning, sad, smiling,
or simply meditative, arrayed in

variety of chic costumes, smoking a cigarette, peeping over a mask, etc., she has challenged comparison with every fresher rival. A few years ago she won a \$5,000 prize at a beauty contest. Then she was simply Miss Mertens, "to fortune and to fame unknown." After that she became a fixed star in the theatrical firmament.

and is now an actress at the Eden Theatre in Paris. She is a distracting beauty, perhaps the most beautiful woman in Europe. Her skin shows the smooth, lead white of the magnolia blossom, and is seen to perfection among the Austro-Hungarians. An oriental languor softens her large, white-lidded eyes. She is tall, of generous build, and very graceful. —Philadelphia North American.

Written for The Better Way.

Love.
BY CELIA LOUCKS.

The highest conception of life comes with love. Man does not will to love, it springs spontaneously from divine law which is ubiquitary, and therefrom builds the brotherhood of humanity.

human souls at rest, at peace,
From inward strife of being;
You know the joy of sweet release,
Your eyes have grown far-seeing.

You search the higher spheres of thought,
 And gladly lift up others;
 Olden the thread of love enwrought,
 When is he who the ready brother

There is no right so sacred as the right to one's own thoughts upon the highest theme.—John W. Chadwick.

For sale at this office.

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A correct Measure and good Bucket
Your grocery man ought to have them
Send for Circulars and Price Lists

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J. M. EVANS, Druggist, 5th and Main.

THE NEEDS OF THE HOUR.

Continued from Page 1.

with that amount in value of the things which he has produced, and they entitle him to an equal amount of the goods of others. Why the man, perhaps, never produces a thing in his life, never did an hour's useful labor since he came to earth! Then, how has he procured this money, or certificates, remember, stating that he has done so much work or produced that amount in value? Simply by robbing, no more, no less, robbery legalized and acting through tricks of trade that will not bear the scrutinizing eye of the spirit. By taking from those who do create their fruits without an equivalent return, leaving them poverty stricken, suffering, or making them work far in excess of their requirements, and then taking the surplus. Why, you say, is not taking lawful interest right? It depends upon whether you mean the law of the moral universe or the law of man. Interest means something given for the use of that which you either never produced, or asking use for your certificates. When, morally, you should give them freely to the man who has been so unfortunate as not to procure any himself, that he may recover his balance in the universe, and thus pay you back when you shall need, but to gain by greater skill or strength a certain sum of money and then settle down to live on the labor of others is moral robbery.

Then the question becomes graver still, if you never produced the principal at all, but gained it from a previous robbery by so-called inheritance. Then interest in this sense, is merely theft for the use, doubtless, of another theft, simply making class slaves of a vast army of people that you may consume without creating. But you say: "I made my money by speculation." Well, what is speculation but robbery? It is merely throwing an obstacle in the highway of commerce, and letting an accumulation on the one side and a vacuum on the other, then when the demand is greater than the natural law of exchange will warrant, you open the floodgates and pocket your stealings. Or you may speculate in land, which is a worse robbery, for you never produced a foot of it, and have no right to enhance its value by speculation or appropriate it for individual use. Consequently, look at it in any light you chose, and no man ever did or can produce a million certificates that he has not needed for individual wants.

Go back to the axiom before used that man must produce what he consumes, or its equivalent, and add to this the moral law that every man while in the enjoyment of health and strength must produce enough extra to care for the infirm and the two helpless periods, childhood and the autumn time of life, and you solve the problem of the age, and find your time sufficiently employed without seeking means to legally rob the multitude. But you say: "That would produce equality in the wealth of all people." Exactly, and what more do you want? Do you want to gloat your eyes on a mass that you never earned, but stole legally? Is there spiritual happiness in the thought that you have what you do not need, while your brother over the way, as the result of your accumulation, is starving? I know there are millions of people who, seemingly, can be happy knowing this, but some cannot. But you say: "That this natural order of things has existed for ages, and is the legitimate outgrowth of the difference in the aptitudes of men." Yes, the difference, generally, in their aptitudes to steal and their obtuseness to know it or failure to confess it. Every man that lives on the labor of others who does not give to the world as much as he takes while in the enjoyment of health and strength is a robber, though in most cases a blind and ignorant one. Age does not legalize the system and make it holy; if it did, then by this time the fabled orthodox hell would be sacred territory.

(To be concluded in our next)

From a Grateful Patient.

Dr. A. B. Dobson, Maquoketa, Ia.: You, without doubt, think me either dead or else without gratitude, or true appreciation of what you have done for me. You no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kas., while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, head and skin diseases, for nearly six months, and was almost a living skeleton when I applied to you for help. As the M. Ds., with their accursed drugs had failed to do any thing, except to make me worse, I had given up all hope of recovery. When I received your diagnosis (which was very correct) and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at the Clinton camp meeting next summer, and will see you there. I hope you will be able to keep your health good for many years, for such a healer as you are is truly a blessing to humanity. I am most truly, D. C. SEYMOUR, Liberal, Mo.

See ad. in another column.

Specially Reported for The Better Way.

THE SOCIETY OF UNION SPIRITUALISTS.

The Society of Union Spiritualists, on last Sunday, was favored by two large audiences, morning and evening at G. A. R. Hall.

Mrs. Colby Luther is the speaker for the Society for the Sundays during the month of September.

On last Sunday the subject for both morning and evening lectures was "Crime and its Causes."

Those who deprecate crime in any of its multifarious complexions and would wish to crush the hydra-headed monster instantaneously by serious and effective force policies, were reminded by the guides of Mrs. Luther that the participants in and authors of crime were born criminals, and under which circumstances and conditions crime was imperative. That criminals were desperate forces born into the world of disorganized desperate parental forces. The conservation of energy or the interchangeability of force is manifested in the evolution of higher from lower forms of life in its propitious advancement from homogenous to heterogeneous force. The human spirit is the highest and most accomplished development of the forces of the universe. The human mind was a combination not only of one or a few, but of many forces, therefore it was, in its character, heterogeneous. Somewhere in the deep recesses of the geological periods of the remote past a homogenous life force, evolved as an expression of the cosmic elemental forces of nature had started upon this planet. This individualized life force operating through the countless rounds in the night of time in the conservation of its energies and external influences had in the end evolved the force of human reason. When this eminent altitude in human mental progress had been attained, had a proper knowledge of the procreative energies concealed in the male and female principle in human life, and their sensitiveness and susceptibilities to baneful influences been sought for, understood and the laws governing the same been obeyed, crime would have ceased centuries ago. The place to rectify crime was in the intelligent and kindly caring for maternity of the human family.

The guides of the speaker then proceeded for an hour, on each occasion, to point out to an attentive and interested audience the conditions of society and the marital relations of its members, as causes, in producing "crime and criminals."

Unwise legislation and the fealty of politicians to party rather than to principles *pro bono publico* came in for a large share of the responsibilities for "crime and criminals." The paucity of intelligence in legislation and the absence of statesmanship in the national councils of the republic, were made apparent and deeply regretted.

Policies had been inaugurated from time to time by combinations of secular and abnormal religious societies and political state sovereignties to rush and hurry into the world human beings solely for the sake of numerical strength for religious and political purposes, and such advantages as the force of numbers produces.

Unfortunately for the American republic there was an influx of a perennial stream of emigration of an unfavorable type of human character to our shores from European mephitic cess-pools of vice and pauperism. This cause was ever fruitful in producing an abundant harvest of fendishness and abandonment, as the criminal calendar of the country would prove.

The final advice and peroration urged the surrounding of the motherhood of the race with such external conditions, the knowledge of which is already in the possession of advanced thought, as will produce in the progeny of that motherhood the mental forces of truth, honor and love. Surround maternity with the inexorable laws that will preserve inviolate the great fountain of human life from the trespasses of animalities and uncongenialities. Eliminate every condition that would leave an impress on the formative principle of human life tending to produce a mental force tarnished with such angularities as will inevitably develop into lawlessness and desperation. The influence of drunkenness and high handed dishonor in the male element will stain the progeny of pure woman for generations.

The public is cordially invited to hear Mrs. Luther next Sunday morning (10:30) and evening (7:30) at G. A. R. Hall, No. 115 W. 6th street. Subject, "Crime and its Remedies."

Contributions to the Walter E. Reid Fund.

Money sent to this office for the above purpose will be cheerfully acknowledged.

Thomas Atkinson, Oxford, Ind. . . \$.25
A. J. Simpson, Hurley, Wis.50
Friend of Truth, N. Lansing, Mich. . .25
Mrs. E. A. Magoon, Centre Harbor, N. H. .1.00
C. J. Helleburg, Cincinnati, O.1.00

Clinton, Iowa, July 6, 1890.

B. F. Poole—Dear Sir: Your Malted Pepple Speciale received. I can read or look at a distance as well as I could before my eyesight failed. They are perfection. If I could not get another pair from you like them, \$100.00 would not buy them.

Yours truly, MARTHA W. HILLIER, 15 Prospect street, Kansas City, Kansas.

PUNOENT PARAGRAPHS.

Nature works in circles,
Every one agrees;
Trees grow out of doors—
Doors are made from trees.—Judge.

Leutenbach, by means of microscope, observed spiders no bigger than a grain of sand, which spun threads so fine that it took 4,000 of them to equal in magnitude a single hair; the fly spider, it is known, lays an egg as large as itself.

The highest railroad bridge in the United States is the Kansas viaduct on the Erie road, 305 feet high.

Snodgrass—I'd like to pay that bill, but I can't just now. You must give me time. Creditor—I don't care giving you time, but you seem to want eternally.—Life.

The new observatory near Tannanville, Madagascar, will be one of the highest in the world, as the site chosen is about 4,400 feet above sea level.

Trade marks were known in ancient Babylon; china had them as early as 1000 B. C.; they were authorized in England in 1500; Gutenberg, the inventor of printing, is said to have had a lawsuit over his trade mark.

The light seen through the new eye-piece of the Lick telescope will be 2,000 times as bright as that seen by the naked eye.

FROM A NEW DRAMA.

Armand—Come, fly with me, I implore you. Camille—Never! Sir, you insult me. Armand—What, you will not go! Camille—I will resist you with all the strength of my woman's nature. If you would tear me from this place, you must first drug me and render me unconscious. You will find a bottle of chloroform on the bureau over there.

The Korean alphabet is phonetic, and so simple that any one can learn to read in a day; nearly all the women in Korea can read.

Dot's foolishness to ask der Lord to keep you from sharin' for a load of wood. He don't vas in der coal pishness.—From Carl Prezel's Philosophy.

The first locomotive was built by Richard Trevithick in 1804, but the first locomotive after the modern idea was built by George Stephenson in 1825; the idea of the construction of a locomotive was given to the world by Jas. Watt in 1769, and patented by him in 1784.

Need a woman be small to go through her husband's pockets at night?

Jules Verne can travel no more, prevented by the accident which befell him four years ago, when a favorite nephew went and suddenly and shot at the novelist. One of the bullets hit him in the leg, and the wound has never healed.

Oliver Wendell Holmes, in his Autocrat papers, first used the expression, "Boston is the hub of the universe."

A Seattle girl thoughtlessly told a friend that the names of the donors would not be displayed with the presents at her wedding. Of course, the news got abroad, and when the day came not even the presents were displayed. They consisted of thirty-six plated sugar spoons and nineteen salt sprinklers.—Seattle Journal.

Richard Proctor, aged twenty, only son of the late famous astronomer, R. A. Proctor, has become insane, and it has been decided to confine him in an asylum.

A Southern paper explains that when it referred to "the Puritan spirit" it meant New England rum.—Cin. Com. Gazette.

Senator Plumb has succeeded in doubling the duties on French claret, but has failed in his efforts to raise the internal tax on whisky. This is mournful. Whisky is understood to be intoxicating.—Cin. Enquirer.

It is good policy to tell the truth, because if you don't you can't expect to be believed when you tell a lie.—Burlington Free Press.

THE BABE OBJECTED.

"Rock-a-bye, baby," began the new nurse in a Boston family.

"Desist!" exclaimed the infant imperiously.

"I am aware that the vibration of the atmosphere will cause a crash suspended in a tree too to oscillate.—N. Y. Sun.

HE SAID GRACE.

"Will you say grace?" said the editor, as the minister took his seat.

And the latter cried, as the food he spied:—

"Lord, give us something to eat!"

Atlanta Constitution.

A writer in the Los Gatos News, signing himself "Fair Play," says: "There is something wrong with the man or woman who cannot sign their names to letters they write. None but cowards do otherwise." Abem!—Golden Gate.

The life of Wm. Gilmore Simms, in the American Men of Letters Series, is to be written by Geo. W. Cable.

The large sum of money that the government of India devotes annually as rewards for the destruction of snakes has brought about an unexpected result. The snakes are being bred and reared by the natives for the purpose of obtaining the usual head money offered.

EPITAPH ON A LIAR.

Here lies a man who while he lived
Was happy as a linnit;
He always lied while on the earth,
And now he's lying in it.—N. Y. Herald.

ORGANIZATION.

A—Do you two believe in organization?
B and C—No!
A—As there are three of us of one mind, let's form a club.
They organize.

Some one has invented an electric mousetrap. It consists of a metallic cage containing cheese. The mice naturally approach it for purposes of investigation, but the instant they touch the wires an electric current strikes them dead.

HAD ENOUGH OF IT.

Mr. Johnson, do you ever take stock in politics?
No, Mr. Votemim, my stock is in poultry just now.—Schnorpske.

The most expensive thermometer in this country is in use at John Hopkins University; it is known as Professor Downland's thermometer, and is valued at \$100.00. It is an absolutely perfect instrument, and the gradations on the glass are so fine that it is necessary to use a microscope to read them.

AN INCIDENT IN CAMP.

He was a brave militiaman,
A soldier born was he,
And bound to grow—in peace, you know—
A general to be.

His ways were so magnetic-like,
He drew all men to him,
And once in a year he drew too neat
The sparkling wine-cup's brim.

And so it was that August night,
When the boys were all in camp,
The corks popped out, and there's no doubt,
The stuff behind was damp.

For when our soldier boy went home,
At something after three,
With many a grope, he tried to ope
The tent-flap with a key.

—Columbus, O. Dispatch.

MOVEMENTS OF MEDIUMS.

Dr. D. J. Stanburys left Boston September 9th for San Francisco.

Mrs. Ada Foye has engaged to speak in Denver, Col., for a year.

Bishop A. Benis speaks at Toledo, O., for September. Address: 2018 Locust street.

W. J. Colville lectures through September in Berkeley Hall, Boston. Address, 9 Bosworth st.

G. W. Kates and wife may be addressed until further notice at 234 Frankford Ave., Philadelphia, Pa.

Mrs. Carrie C. Van Duzee will accept engagements for the full season in the West. Address at Geneva, O.

J. W. Fletcher speaks in Albany, N. Y., during September. Address for the present, Saratoga Springs, N. Y.

Mrs. A. M. Gladys speaks for the Medium's Home Society at Indianapolis during the month of September. Managed by D. A. Kallison.

Miss Jennie B. Hagan speaks during October in Grand Rapids, Mich.; November in Washington, D. C. Address, South Framingham, Mass.

Rev. James DeBuchananne, Ph. D., and inspirational and trance speaker, will make engagements for the fall and winter. Address: Bonne Terre, Mo.

Moses Hull speaks for the Spiritual Society of Indianapolis during September. September 30th and Mrs. Hull start for California via the Northern route.

Mrs. A. H. Colby Luther is engaged for the month of September at Cincinnati; for the month of October at Indianapolis. Permanent address, Crown Point, Ind.

Lyman C. Howe is engaged at Buffalo, N. Y., for October, at New York City for November; and at Philadelphia for December. Free to engage for January, March, April and May.

Mrs. H. S. Lake, the regular speaker of the First Spiritual Temple, Boston, will resume work there Sunday afternoon, Sept. 21st. Permanent address: 8 Worcester Square, Boston, Mass.

Prof. J. M. Allen spoke in Liberal, Mo., during August and continues during September. Will receive calls for winter and spring months east of the Mississippi or on the Pacific coast. Address, Liberal, Mo.

Dr. W. A. Hale, of Charlestown, gives tests in Plymouth, Mass., and reopens the Echo Spiritualists' meetings, of which he is president, on Sunday, October 5, 1890, in America Hall, Washington street, Boston.

Mr. Edgar W. Emerson was at the North Collins, N. Y., meeting, September 6th and 7th. Was at Buffalo, N. Y., on the 14th, and will be there on the 21st. On the 28th he speaks and gives tests at Lowell, Mass.

W. R. Colby, independent slate writer, is now located at 443 Shawmut Ave., Boston, and is open for engagements to lecture and give platform tests in New England for the remainder of the year, and elsewhere for season of 1891.

Henry H. Warner, inspirational lecturer and test medium, has the following open dates in 1890: November 23rd, December 7th and 21st. Would like engagements in New England States for those dates and for season of 1891. Address, at Onset, Mass.

Mrs. Myra F. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painesville, O.

Frank G. Wilson is prepared to accept engagements to lecture at places within 100 miles of Mantua, Ohio. Mrs. Wilson will furnish appropriate vocal and instrumental music for meetings. Will also engage for funerals. Address, Box 39, Mantua Station, O.

Persons or societies in Oregon, Washington or Northern California wishing the services of Moses Hull, or Mattie E. Hull, or both, for one or more lectures, can secure their services for the last half of October or the first half of November by writing soon. Address, until October 1st, corner Chicago Terrace and West 40th street, Chicago; after that, Portland, Oregon.

Dr. U. D. Thomas, trance and inspirational speaker, healer and psychometrist, will visit Saginaw and other towns in Michigan during September. Those wishing to secure him for lectures, psychometric readings, will find it to their advantage to address him at 180 Trowbridge St., Grand Rapids, Mich., before the 20th inst. The Doctor's recommendations are unexceptional.

Mr. Lyman C. Howe will lecture on the Sundays of November in New York, and during December in Philadelphia, Pa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1891. First call first served. Address Box 379 Fredonia, Chautauque Co., N. Y.

Meetings in Brooklyn, N. Y.

The First Independent Club of Brooklyn meets at Broadway Hall, No. 290 Fulton street, every Friday evening at eight o'clock. A cordial invitation is extended to all mediums visiting our city and the public generally. Seats free.

DANIEL COONS, Vice-Pres.

The Brooklyn Progressive Conference meets at Everett Assembly rooms, corner of Bridge and Willoughby streets, every Saturday evening at eight o'clock. Seats free and the public cordially invited.

SAMUEL B. BOBERT, Pres.

Mrs. Jennie C. Blake holds meetings at her parlors, No. 284 Franklin Avenue, every Sunday evening at eight o'clock. Good speakers in attendance, and the public cordially invited.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7:30 o'clock. Good speakers and mediums always present.

PORTER E. FIELD, Sec.

Regular Sunday services are held at Conservatory Hall, corner of Bedford Avenue and Fulton streets, Brooklyn, each Sunday morning at 11 o'clock and evening at 8 o'clock. Good speakers in attendance, and the public are cordially invited.

W. J. RAND, Sec'y.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the inflamed membrane, gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

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